



The Temple Artisan

JUNE, 1908

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Mysticism, Social Science and Ethics

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THE TEMPLE.



PRIMARILY, The Temple is a cosmic organic center, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun,—the Universal Heart,—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The Organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

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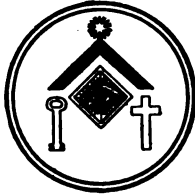
The Temple Artisan

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No. 1

Behold, I give



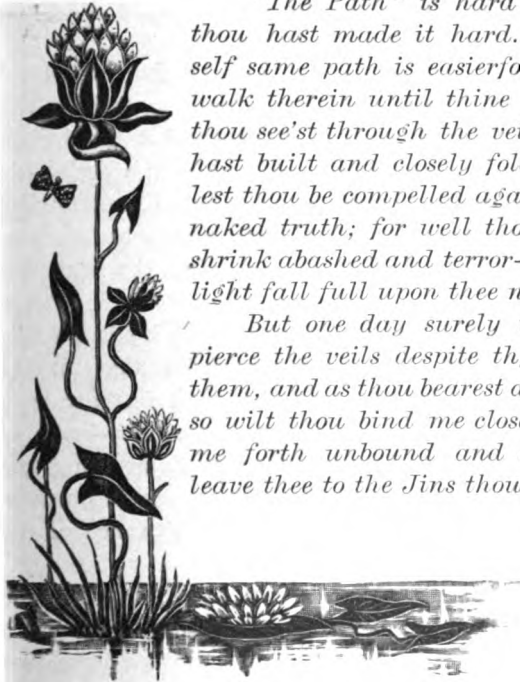
unto thee a key.

I—THY SOUL.

Through vaster spaces than thy thought-wings compass. Through the long eternities of never ceasing motion, I—thy soul, must wander, waiting, ever waiting for the hour to strike when thou, the body linked to me through all the vanished ages, may clear-eyed look into my face and know me as I am, for now, alas! thou art a living lie; the light of truth is far away from thee, and thou hast taken of my strength to build that lie.

"The Path" is hard to tread for thee, for thou hast made it hard. Thinkest thou that self same path is easier for me? I needs must walk therein until thine eyes are opened, and thou see'st through the veil of flesh which thou hast built and closely folded round about thee, lest thou be compelled against thy will to see the naked truth; for well thou knowest thou must shrink abashed and terror-stricken, if its glorious light fall full upon thee now.

But one day surely that same light will pierce the veils despite thy frantic clutch upon them, and as thou bearest all its searching beams, so wilt thou bind me closer far to thee, or drive me forth unbound and desolate, compelled to leave thee to the Jins thou hast evoked.



"O MY GOD."

"O my God!" It was no conscious appeal to a divine being; no involuntary burst of reverence; no burst of surprise, that wrung such an expression of pain from the drawn lips of a human being in the hour of its utter despair. Without some appeal to the court of last appeal, heard or unheard; without some outlet for the dammed up stream of emotion, either madness or unspeakable crime, or both, were imminent, and in such moments, unrecognized though it be, the human soul sees and opens some one of the gates which lead into the "heart of things," and in response to the cry there comes some measure of relief to the sufferer.

At some supreme moment in every life, the same cry, aye, even the same words are wrung from the depths of the soul's experience, and in fact furnish the most perfect proof of the reality of God, for the soul of man never demands recognition or help from a non-existent power.

When that despairing appeal issues from the heart and life of a human being, its hour of test is upon it, and it either relinquishes forever all that has hitherto stood for righteousness, and starts off on a run down the ever broadening path of evil, or stops stark still and allows itself to be folded into the silence, when it begins to take an inventory of what is left to it of life.

The renunciation of faith, the loss of hope in all that has stood for divinity, leaves the soul in a similar condition to that of the body which has passed through a siege of fever that has left it stripped of all strength, a half-dead thing, without even a desire for life left in it. But to either such a soul or body, and all unknowing to its outer consciousness, the Garden of Gethsemene has opened its gates, and it must pass through that garden before the next step becomes visible.

If the soul can unclasp the desperate clutch which holds it to its self-made, personal God, and come to a realization that all the beautiful, powerful, helpful attributes with which it has formerly clothed that personal God are in deed and in truth realities—rays of the Spiritual Sun,—God, shining out through every living thing and creature, and that it has only been the veil which self has woven and tied closely over its eyes that has kept it in ignorance of the truth what comfort might be ours.

Who can picture the exquisite rapture of the newly unveiled soul when it catches its first real glimpse of God outside of itself? it may be, behind some ragged, vilely clad, bloated, swollen form that

mayhap some minion of the law is hunting from one wretched den of refuge to another, and who in utter despair and hopelessness, in the last extremity cries out, "O God!" It may be he has never uttered those words before save in blasphemy, but the listener, the newly awakened soul, recognizes the cry of the other soul, and catches a glimpse of the radiant light that is piercing its way through the layers of filth and all uncleanness that years of outraged, broken law have built up, and having caught that glimpse, starts out on its life quest for the Cup of the Holy Grail, for there is no more peace, no rest or satisfaction to be found save where the rays of light from that glorious Sun-God are piercing the darkness which engulfs humanity, and nothing else matters. B. S.

LEST WE FORGET.

TEMPLE TEACHINGS. OPEN SERIES, NO. LXXIII.

If it were for the best interests of humanity at its present rate of development to be able to predict all future events, the knowledge which would enable them to do so would have been more emphatically forced upon them; but while such knowledge has always been possible of attainment, it was only so to those who had developed the interior senses to a marked degree, and who therefore comprehended the vastness of existent relations between all states and planes of life, and could therefore draw the right conclusions from even slight data, and compute the length of corresponding periods of time, according to the magnitude of the event or divine purpose. The possibility of such attainment lies back of the desire for the same, even in primitive man.

Man always attains what he most desires, if such desire be based upon a principle of life, and therefore he has conquered the unorganized, unrestrained, heterogeneous, lawless elements, sometimes posited by those who are not yet able to see the unity of the basic principles which underlie all interior and exterior phenomena, and therefore recognizes the impossibility of any lasting restriction as regards knowledge of any phase of such phenomena.

As well strive to separate the currents of the ocean from the water of the same, and insist that the water moved by one current may not contact the water moved by another, as to separate one man—a drop of the universal ocean—from another, or from any phase, state or condition of matter, force and consciousness. The divine current which moves the combined drops, can only move

those drops, (humanity) according to irrevocable laws, and if any of those drops are too light or too heavy, (too advanced or too ignorant) to be borne by one current, they are taken up and carried on by another, greater or lesser current, but in the course of time every drop of the cosmic ocean will touch every shore and every other drop, and, according to the impression made by the contact (the stored up memory) will one drop recognize any other drop or shore, and profit by such recognition.

The language of symbolism, the science of the stars, the lines engraved on forehead and hand by life's experiences, all these are marks of recognition, points of contact which rightly interpreted indicate past, present and future events, as surely as the rising of the sun indicates the beginning of a new day.

If all these facts can be understood and accepted, the majesty, purpose and power of Cosmic symbolism, which includes astrology and prophecy, may be seen, and that great phenomena of life be dignified and raised to its true position in the minds of men instead of as now being relegated to the shades of superstition and made a by-word and epithet of contempt by some, and used for the deception and beguilement of their fellowmen by others.

While the vibrations raised by the Initiates through the repetition of ancient prophecies and messages of warning or encouragement for the future, have resulted in sending a stream of similar prophetic utterances throughout the world, the ignorance of vitally important central fundamental points, upon which, like the spokes of a wheel to the hub, all other aspects or delineations of such prophecies or messages depend, render such utterances of little or no importance.

By the loss of mental and physical force expended in fear or contempt, man weakens his power to meet events prophesied, or to reach the point of development before mentioned, where he can rightly understand, interpret and prepare to deal with coming events.

You have been told at different times that discouragement, illness, bereavement, loss of confidence in yourselves and others, suicidal tendencies, and despair, are often brought on by continued exposés of unwise or unworthy teachers, and above all by the abnormal thirst for material gold, which crushes out all human feeling and leaves only a grim harvest of degraded, abnormal offspring, hidden by a mask of supposed virtue and self-importance. All these sad effects of ignorance separate you from each other, and

from the Higher Self, and life becomes a terror, and, as far as you can see, the worthless gift of a fiendish, instead of a beneficent power. Yet all this you must face and conquer, and you have now to decide whether you will do it alone, or with those who have conquered, and stand ready to aid you if you will make the necessary conditions.

Enough of the statements I have made have been already fulfilled to assure you that others will be fulfilled. Less and less security for invested or hoarded means will be found. More and more disruption will occur and methods of quick slaughter be found. Wave upon wave of crime will arise as a result of the frenzy aroused by the above-mentioned discouragements, etc., and if man refuses to make way for the manifestation of his own divinity, to whom or what will he turn in his hour of greatest need?

It is not because of my need of you that I urge you to stand firm and steady on any one of the Temple steps you have reached, but that you may have the combined support of all the forces that constitute that step, in whatever karma may have in store for you personally. Build a centre, a fulcrum in your own inner self, where the Love of the Great White Lodge may rest; and Fear, the greatest of all stultifying, unsettling forces in the universe, will have no more dominion over you.

If you could fully understand and believe the vital truth in every statement of prophecy I have made to you; if you could accept the fact that every phase of the so-called new thought, the later scientific discoveries and results of inventive genius for the good of man, were either the results of advantage taken of the knowledge given out by the command of the Great White Lodge, first through the Initiate H. P. B., secondly by W.Q. J. and thirdly through the Temple; or the perversion of such knowledge by the self-interested to the injury of mankind, you would be better able to appreciate the depth and importance of seemingly simple directions, and the necessity for fully learning the alphabet of occult science, as given in the Temple Teachings, and so guarding yourselves against the danger you must ultimately meet when you begin to use the letters of that alphabet to form the words and interpret the same; in other words, apply the Wisdom and Knowledge you have gained to the solution of the material problems which will confront you.



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EDITORIAL MIRROR.

In ten days, instead of a monkey or a beast, you can become in the gods' eyes as a god, if you do but revert to the principles of your creed and to reverence for reason. * * *

"How much valuable time may be gained by not looking at what some neighbor says or does or thinks, but only taking care that our own acts are just and holy; the good man must not heed black hearts, but head straight for the goal, casting not a glance behind."

—*Marcus Aurelius.*

The concealed mystery in the last words of the parable of the ten talents, "To him that hath shall be given, and from him that hath not shall be taken even that which he hath," may be fully explained by a single word, which evidently was purposely eliminated. To him that hath *attained* shall all things be added. To him that hath *attained enlightenment*—all things are his for he is one with them.

From him who hath *not attained*, even that which he hath shall be taken. To him who hath not attained enlightenment, and therefore unity with God, the grave will part him from all possessions.

If you ever hear of the condemnation of another brother or sister by an Initiate you can invariably stamp it as untrue, no matter how serious the charge.

If human beings were infallible, then it might be possible for them to render righteous judgment; but as it is, the most important points in the trial of a man by judge or jury, and the only points that could justly determine the guilt, or amount of guilt, are never recognized, and if they were recognized would not be admitted as testimony, namely: the *karmic* action of the higher law, the real cause and effect of the crime.

Very mistakenly self protection is supposed to be the first law of nature. If it were true, surely pledged students of the White Lodge could not so persistently and thoughtlessly cast away their opportunities for self protection as they do.

If you stood in the path of a cyclone or tornado, if you were aware that a stream of vitriol was directed at you, if you knew that the home you had reared by means of hard labor and sacrifice was to be swept away by the malicious will or the ignorant caprice of some antagonist, how quickly you would gather your comrades and with all possible dispatch how you would get out of the way and take your valuables, or take steps to undo the harm done and protect your friends and family, yet in spite of all that you have been told, and your loudly claimed faithfulness to the Masters; in spite of your actual knowledge of the results of treachery, in spite of the countless examples of the effects of such treachery and unfaith, you will not only listen to it but frequently join with those who are deliberately destroying the very foundations of the plan made to aid you to save yourselves, ignore the fact that we have shown you how utterly impossible it was, scientifically and occultly, for you to prevent unnecessary affliction, loss, severe trial, etc., to follow your deliberate upholding of the wrongs that others are doing the body with which you have identified yourselves.

If you could even imagine the incalculable harm you are doing yourselves and those you love by your foolish, reckless upholding, or even permitting others who have left the white for the black path, you would have saved yourselves as well as others, countless cycles of anguish, regret and remorse.

ANENT "TRUE SOCIALISM."

II.

"There is a *limit* to all things material, and when that *limit* is reached, we have nothing else to do but stand aloof and let the iniquitous and already accursed blood-gorged, child-devouring monster, together with its sin-blackened-spawn of inferno, stew in its own juice," as the brother states it. And what else can any mortal do, unless he be "a present day Socialist" with his extra-Cosmic god-ideal who does everything through materialistic agents as aforesaid?

If it be really as Bro. Northey says, and quotes Jesus the Christ in support thereof, to wit: "Bear ye one another's burdens," without *limit*, then we have nothing left to do but love and sympathize with these "blood-gorged, child-devouring monsters," and the greater the oppression and diabolism of the beast, the greater the necessity of our bestowal of sympathy, love, indulgence and "sacrifice of

self." Jesus is further quoted by the brother: "Inasmuch as YE did it unto the least of one of these my brethren, ye did it unto me," which quotation he makes to cover and fully comprehend the whole world of so-called humanity. Alas, what a travesty on the life and teachings of "Our Dear Lord and Master, Jesus!" Why should Jesus use the words, "the least of these my brethren," if he wanted to be understood to include liars, thieves, sorcerers, pharisees, vipers, and all those who oppress and "bind grievous burdens to be borne," Why not have said, "Inasmuch as ye have done it to one of these 'blood-gorged, child-devouring monsters, or their iniquitous spawn of hell,' ye have done it unto me?" No; Jesus did not mean this, but the thought was in his mind of all those beloved brethren who were identified heart and soul in the great work of world-wide reformation he was seeking, and came from his "Father in Heaven" to perpetuate in the luminous personality of the Christ. If this is not the true rendering of the saying, then why, after referring to the capitalist class, as described by Bro. Northey, did he cry out seemingly in despair: "Oh ye Pharisees, ye hypocrites, ye generation of vipers! how can ye escape the damnation of hell!" Now, do you infer he was talking to the "least of one of these my brethren," or referring to the wrath of Karma-Nemesis, Law Absolute, over which he had no control, but a part of which AVENGING-NEMESIS he in his ultimate Divine Self was, and ever had been?

Notwithstanding all this, we are gravely told by the brother, Jesus "did not stay His merciful healing of the sick and maimed for fear of obstructing the working of the KARMIC Law." This to my humble mind is a bald and dangerous statement, and the sooner the good brother takes it back or modifies it the better it will be for him. For his benefit and information I once more quote Jesus: "Give not that which is holy to the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and then turn again and rend you." This proves my contention, that the great Master never heard anyone save the worthy, humble, child-like aspirant to Godhood through Christ. Jesus was one with the Great Law, KARMA-NEMESIS. In a word, The LAW of RETRIBUTION BENESS ITSELF from all ETERNITY. Hence it follows that, as such, no act can be coëval with Eternity. It can not be said to act, for it is action itself. It is not the wave which drowns a man, but the personal action of the wretch who goes deliberately and places himself under the impersonal action of the Laws that govern the ocean's motion. KARMA has never

sought to destroy intellectual and individual liberty, like the God invented by the Monotheist (or "present-day Socialism"), neither has it involved its decree in darkness purposely to perplex man, nor shall it punish him who dares to scrutinize its mysteries." See S. D. Vol. 2, p. 319 and note. "As ye sow, so shall ye reap." "Evil is death or destruction; Good is Life, creative and preservative" and no God ever created and thrust man helpless into this world of sin and sorrow; it is all of his own creation, and having descended to the depths of degradation, it now remains for him, slowly, painfully, amid the agonies of remorse, to reascend that awful declivity, bare-footed, scaling the jagged cutting rocks with bleeding feet, all alone, to Godhood from whence he fell, plus the mighty and nameless treasure, Self-Consciousness! No man has any guide for his feet but the lamp of experience, either in this or past incarnations. The experiences and painful sacrifices of another may not be appropriated by any living soul. He must win the prize by the merit of "living the life," which means to make it possible for one and all alike to "live the life," but never to lift from his or their shoulders the Karmic burden of their own creation; for the moment you so do, that moment you have blocked the way of that hungry soul to immortal "Beness," the only purpose of the "Cycle of Necessity," and you have taken upon your own shoulders his weight of woe; aye, possibly the loss of your own soul. Surround him as a father does his innocent child in its baby ignorance with the mantle of your love and sympathy, but have a care that you never interfere with his Karmic right. This is my motto, to which I shall certainly hold, let come what may.

D. L. PETTY.

(Concluded)

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 52

THE FAIRY CITY.

There is a city, a white city, a city beautiful, "The New Jerusalem."

In this city live all the little children and all the big children of the world who are loving and truly unselfish. Only such can dwell there, for this city is builded by good thought fairies.

The fairies work in groups or families. There is the family named Kind Thoughts with many members of all ages and sizes.

The family of Cheerful Thoughts is most courageous, for their efforts are all toward cheering others in their work.

The family whose members are given the place and work of Master Builders is the family of Love Thoughts, for they combine all the qualities of the others. These fairies are known by their colors, for you must know that each family has a color of its own and the members of a family differ only in the shades of color.

When all are working harmoniously together, the blending colors produce a beautiful scintillating white light and in this light dwells the Father of Love, the Good Shepherd who guides and watches over his "Little Ones."

The city is built on the plan of giving light and health to all.

The streets all lead to the centre, like the rays of a star, and in the centre is built a Temple. This Temple is the most beautiful one you ever saw. It gleams and sparkles in the sunlight, for each stone is a loving thought given by some little one, some child of God, as a glad gift to the Father of Love.

Now a wonderful thing about this Temple is that it is so pure that the Christ each day comes to the Temple himself, so his children who serve there daily, behold and are filled with his Glorious Radiance.

They know that the Father is blessing them and increasing their Love that they may "go out unto the highways" and give to those in need, the touch of Love, that means Life—"The Love that casteth out *all* fear."

—Written for the Temple Builders by Mrs. A. A. Parsons.

SONG.

FOR THE TEMPLE BUILDERS.

Builders, Builders are we,
Building for all time;
Building for the future—
Ev'ry land and clime.

Building in the sunshine,
Or the storms of earth,
Steadfastly adhering
To the things of worth.

Building for "The Temple,"
Reared by noble thought;
Carved in lines of beauty,
Love and Wisdom wrought.

Building on foundations,
Firm, and tried, and true;
Ever and forever
Upward is the view.

Builders, Builders, onward!
Strong in unity;
Building for the archives
Of eternity.

HELEN FIELD COMSTOCK.

THANKS.

Thanks we give for daily bread.
From the food before us spread,
Soul and body now shall take
Sustenance that each shall make
For the work that it must do
Purer, stronger, better, true.

Written for the Temple Builders by E. V. M. HOWLAND.

THE TASK.

A dweller in the outer world became weary of it, and longed to be free from the turmoil and sham brought upon himself by his own thoughts and acts during many ages. Every illusion that from time immemorial had satisfied him now tortured his flesh and flayed his spirit beyond endurance.

The darkness fell about him, and in this hour he uttered a cry that was heard. As in this hour of every man it was then mercifully brought about that he should learn of an inner City, and that by long striving under the steadily increasing light that forever shines upon it, be freed from the stifling froth into which he had plunged himself. Upon an aspiration as great as the ignorance he had previously enjoyed, he now lifted his new and overwhelming desire, for his suffering had been great. Immediately the Compassionate Ones answered his demand and gave him a charge in the building of the Holy City. He marveled at so great a gift of opportunity, and felt himself strong for the overpowering of mountains of obstacles, for he was renewed with a love that had no part with any love he had known before. He made thanksgiving in a morning mantram for the privilege which by divine right was now his, and the words as he sounded them drew about him a rush

of forces sustained by which he would have welcomed the hosts of Apollyon.

The first task assigned him by the Builder with whom it was his duty to confer, was so small, and appeared so insignificant, that he stood astonished.

"Only that?" he questioned.

"More will come," responded the Builder, who was an old man, and continued his work in silence.

Deploing the waste of so high an energy, he obeyed, and at the conclusion of the task enquired for another.

"Repeat it," directed the Builder, and again gave the same word.

The next day and the next, and for many days thereafter, the aspirant obeyed the same instruction until the task, though so insignificant, occupied his thoughts with its insistent monotony, and it was an effort to bring the love that moves mountains to his support. Sometimes, indeed, he failed to surround himself with the Warriors of Light, for whom the morning mantram had been so miraculous a call. The aspirant was silent until the old heaviness stole over him like an ugly dread, and something almost equal to a bitterness came in his heart against his task. Then he addressed the Builder who had assigned it to him.

"I think," said he, "that an error has been made."

At the first two words the Builder put aside his tools to listen.

"All this building is merely Labor," he went on, "my training is superior to it. There is nothing sublime about it."

The neighboring Builder scarcely smiled as he remarked, "You consider yourself superior to so humble a task?"

"It is commonplace and humdrum," persisted the Aspirant. "This is of the same sort as that from which I have fled. It is a link of the same chain. I came to give form to the Ideal; such was my aspiration, and such is the right promised to those who would homestead in the Holy City."

"What, pray, was the form in which you wished to clothe the Ideal?"

"In the Real," fervidly returned the Aspirant, "but this toil shuts out all light; it lifts never. I have put my longing into it, but it gives no response. It has done nothing for me."

"Ah, the workman, always the workman, while the Task waits forever unaccomplished, and the cycles pass over it, leaving it unaccomplished! What in your countless repetition of it's outward form, have you done for the Task?"

"The Task?" The Aspirant stared, bewildered.

Ignoring the exclamation, the Builder indicated a young workman near whom a group of children played, and to whom many tasks were referred. This man smiled over his work as if it were a mirror in which he perceived some exquisite form.

"There is a Task somewhat worthy of a man!" cried the Aspirant in admiration. "An opportunity is given him to direct the work of other men, as well as to attend to a beautiful work of his own. From that position he may meet the forces of life, and mingle with his equals."

"Yes," agreed the Builder, "he may, for the children know him as one of them. He was a poor mender of the streets, who, passing one day in his cart, heard the children's songs and could go no further. For many years he labored to clothe with the Ideal the Task which you now have."

"Years! And did you, too, sir?"

"Aye, years, and I, too, and many of us here. It had no soul, indeed, until he ensouled it. It will be easier for you, and for each that comes after, to know the Task, but each must ensoul it for himself before he may pass on to another."

"And, sir, what knowledge did you bring to the Task?" eagerly urged the Aspirant.

"Little, I fear, for I was a ruler of men, and had not learned the ruling of myself. So, my first task was far meaner than that upon which you spend your complaints."

"The Aspirant, shamed, leaned over his Task again. "It seemed to me that a misty light moved in it then," he observed.

"Yes, it will be so," smiled the Builder, "when tears of love for it rise in your eyes."

"I have even an absurd impulse to listen to it."

"Until you do," rejoined the Builder, smiling still, "your ears will be deaf to all other true music."

"Ah, I will work," cried the Aspirant, embracing the Task in an outburst of thanksgiving to the Compassion that had spared it to him still. "I will let this divine thing possess my soul. Not separately, but together we will go, my Task and I, hereafter. And so shall we labor to become worthy of the City we will to build."

GRACE TANQUARY.

WE THANK THEE.

Infinite and Supreme Spirit, we thank Thee because we are ever face to face with thy divine emanations, and surrounded with thy boundless love.

We would thank Thee for life and all its opportunities, for the hard work which maketh strong, for our mistakes which have made us modest, for oppression which has made us sincere, and the misfortune which hath humbled our pride.

Yea, ever for the disasters, failures, and defeats for they have made us kind, gentle, gracious and of much sympathy.

Even, God, are we thankful for the sorrow that refineth, and the suffering that chasteneth, for the cross of Calvary, the thorn crown, and the torn and bleeding feet; lessons of life are they which teach us its realities and bringeth that serenity, joy, and peace which only the stricken know and find.

Yea, thankful are we for death, beautiful, cooling, all-enfolding death, for to the life-weary, overtried, outworn mortals, thou cometh as an angel of love, leading God's wayward tired children into the silent land of rest.

We thank Thee for the morning with its sunburst and glow, for the vigor, energy and determination which it brings; for the noon-day with its open broad expanding heavens, its creative activities, stern realities, and golden opportunities.

For the evening with its fading twilight, and lengthening shadows, for the sunset and the evening star and the darker mantle of night, for in the stillness and the quietude the soul findeth wisdom and gaineth strength.

Sweet are thy manifestations oh "Even tide" and we forget for a time the brawling day with its contentions and noise, glamour and strife, its grasping greed and sordid desires. And in the silent repose of spiritual contemplation we get glimpses of the glory of the soul, of the *real* life in the higher spheres, and of our manifold existence on the higher planes.

But most of all we thank Thee for the cooing of the babe, the prattle of children and the noise of friends and for the lovelight which shines through the windows of the soul. Brightness, joy and gladness they bring to life's short day, for we walk not alone, and the companionship is good and sweet.

For that larger knowledge which has come to us, for that light which has shone upon our path, for the teaching, admonition and guidance of those of larger experience and for greater knowledge

for their perseverance and forbearance with us at all times, our heart overflows with thankfulness. Yet we ask peace for the night, strength for the morn, courage for the day, and unto the end wisdom.

THOS. CROSS, Fall River, Mass.

TEMPLE HOME ASSOCIATION NOTES.

Prodigious discussion and controversy is going on with thinking people in the endeavor to find out what is wrong with the United States politically and economically. That something is wrong is generally conceded. That the people send *misrepresentatives* to Washington is not the cause. That is only a symptom, and is inevitable as long as unnatural economic conditions exist. Man has departed from the simple order of nature and is suffering to get back to the main line. He has been entangled in the great web of separateness, and cannot distinguish between fundamental and non-essentials. Mother Nature, Life, organic and inorganic, points the way so simply! So simply that it has passed by because man has lost the power to think and act naturally—which means also spiritually. In the circular "The Temple Home Association Explained," the philosophy of right economic conditions is summed up in the following words:

"Humanity has reached that point in its evolution when in order win a *higher consciousness*, the elements, the individual units of that humanity, must begin to coöperate animated by a common consciousness, desire and motive. In other words, a COMMON UNITY OF INTERESTS must be awakened in accordance with the underlying lines on which the universe is built. This Community of Interests is strikingly exemplified in the coöperative commonwealth known as the human body. There the body as a whole works for the welfare of each microscopical cell, and each cell is incessantly working for the body as a whole—doing *its duty* in whatever sphere or organ it has been placed. Each minute cell of the body IS A LIFE—a centre of consciousness. Many of these lives have learned to coöperate and have formed an organ for the sake of performing a certain function, and all COLLECTIVELY and UNITEDLY working as ONE in that organ can accomplish work that would be impossible for any single cell to do. Then the various *organs* coöperate and make possible that high centre of consciousness known as Man. Each cell of the body is a participant in that high consciousness—but *no single cell alone* could even get a *glimmering* of that high consciousness without uniting with so many others to gain it. As with

the body, so with Humanity. To gain a higher consciousness than it now possesses, it must combine its units into a coöperative commonwealth pervaded by common consciousness, desires and feelings."

The Temple movement as a whole offers the wonderful opportunity to enter into active participation and fellowship with those who have the light on the economic, religious and philosophic problems of the day and who moreover are determinedly working out those problems *practically*—so that eventually all may see—and understand. Though as but yet a "voice in the wilderness," the signs are apparent that the people are waking up, that the saving forces are active, and that "ALL WILL COME TO PASS AS HAS BEEN WRITTEN ON THE INNER LIGHT."

TEMPLE ACTIVITIES AND NOTICES.

Brother Olaf Panes, a former member of the Syracuse, N. Y., Square, is now with the Centre as a working factor.

* * * *

The Temple Builders held their meetings the past month regularly as usual. The following subjects were discussed: What is Music? The Gospel of Work; Victory.

* * * *

On May 31st the Temple Builders gave up the meeting to the older Temple folks. Special Temple Talks and Song Service was the order of the evening. Dr. W. H. Dower, Edgar Conrow, Mrs. Louise Furlong, Jane W. Kent, Chas. L. Harris and Ernest Harrison made the "Talks." The meeting was a forceful one and with appropriate musical selections strong spiritual energies were aroused and radiated.

* * * *

On the 18th ult. members of the Los Angeles Square met Mrs. F. A. La Due, Jane W. Kent and Dr. W. H. Dower who had been called to Los Angeles on business matters. Temple work in general was discussed and the subject of the Children's Home presented for consideration.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

* * * *

It is requested, that in all cases of changes in address, *special notice* (separate) be promptly sent to the Temple Scribe, by letter, or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured. TEMPLE SCRIBE.

ASTROLOGY

Dr. Russell Reynolds, in the introduction to his "System of Medicine" writes, "The practical test of a true science is the power which it confers of prevision, or of knowing now what will follow hereafter."

Astrology is the oldest of the sciences and is based on the motions, influences, aspects, qualities and positions of the heavenly bodies, and rests on the theory, that at the birth of a child its character and destiny are clearly foreshadowed and permanently fixed in the Zodiac.

Astrology points out the fortunate and unfortunate periods for business, marriage, health, journeys, speculation, etc.

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CATHARINE H. THOMPSON,
Editor "The Sphinx" Magazine,
Chillicothe, Missouri

Halcyon Hotel and Sanatorium

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Has been established for the scientific treatment of invalids, and for recuperation and rest in cases of overwork and nervous exhaustion. It is conducted as a distinctively

HEALTH INSTITUTION

and not as a **fashionable** resort. Regularity of life and freedom from noise and social excitement prevail, thus securing long periods of rest, while at the same time rational recreation is amply provided for. Although the comfort and welfare of the sick are first considerations, every opportunity is provided for those who desire to spend a pleasant and **profitable vacation amid healthful and beautiful surroundings.**

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The Halcyon Sanatorium is not a water cure, nor a rest cure, nor a diet cure, air cure, nor movement cure, for the reason that not one of these expresses the leading idea, which is

HEALTH BY RIGHT LIVING.

Obedience to the laws of life and health is enjoined as the requisites to recovery. This is an **educative** as well as **curative** process, and it comprehends the work to which **The Sanatorium** is pledged:

"Founded on Truth. For suffering ones and weary,

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Nature, the healing mistress, tends its portal,

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All forms of **chronic diseases** will be received. Neuresthenic conditions and nervous diseases of all kinds, including **abnormal conditions** and habits resulting from excessive alcoholic or drug addictions, will be treated by the most improved methods and scientific principles known to **medical art.** Remedies and methods are available that will cure nearly every form of **chronic asthma.** The natural **hot sulphur** and **alkaline springs** in the vicinity are of the greatest value in aiding to cure **rheumatic** as well as many forms of **liver** and **kidney affections.**

The Treatment. All the remedial agents that medical science and experience have proved valuable—the resources of **nature**, as sunlight, pure air and water, baths, the use of oils, electricity, the natural **radio-active forces** that **nature has conserved in the vicinity**, and equally if not more important, the **mental** and **moral forces**—are drawn upon and applied, under the direction of skilled physicians, for the **restoration** and preservation of **Health.**

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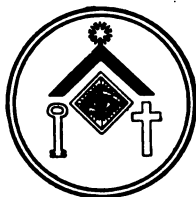
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No. 2

Behold, I give

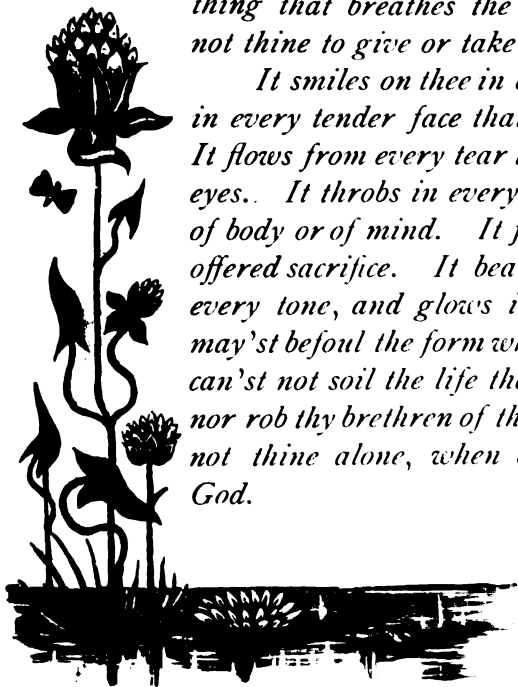


unto thee a key.

NO RECALL.

Thinkest thou that aught the world can offer could buy back the life that thou of thine own will hast given unto God? Having given that priceless gift—a life—to the service of thy God,—the service of thy brethren,—thou canst not take it back. That life has entered into the Soul of all and has become a part of everything and creature—a part of everything that breathes the breath of life. It is not thine to give or take away.

It smiles on thee in every rippling brook, in every tender face that lifts itself to thine. It flows from every tear that falls from others' eyes. It throbs in every heart, in every pain of body or of mind. It forms a part of every offered sacrifice. It beats in every measure, every tone, and glows in every sun. Thou may'st befoul the form which holds it, but thou can'st not soil the life that is no longer thine, nor rob thy brethren of the gift, for it is theirs, not thine alone, when once accepted by thy God.



FROM THE MOUNTAIN TOP.

A voice said "Come!" and out from the darkness of unbelief, the shadow of death, I passed to a glory like unto the sun, to the peace of the delivered. But I passed through waters wild and deep, I was beset by foes on every side; I stumbled, fell and rose again, still pressing on. Far away upon the path the whispered "come" echoed and reechoed. When I stumbled or fell, its power surrounded, held and raised me to my feet; when the shadows deepened and I could not see my way, in fiery letters just before my face I saw the word "come," and followed on. The end is yet far off, but fear has gone, and ever and anon I hear a whisper soft and clear which bids me "come," and though I weary and grow exceedingly faint I cannot stop, I must go on until I no more hear that word, for then I shall have reached its source—my Home.

VALUE OF RELIGIOUS INSTINCT.

TEMPLE TEACHINGS. OPEN SERIES, No. LXXIV.

If the unappeasable longing of the human heart for an undeniable, self-evident reality back of all evanescent, cyclic phenomena,—for the source of the stream of love which springs up in man at the sight of a face, the touch of a hand, and like a living fountain of water beautifies every waste place and brings to birth the hidden germ of every useful and beautiful characteristic in human nature;—for the unspeakable awe which numbs our sense of speech at the sight of some magnificent mountain scene or ravishing sunset,—for the almost physical hunger which seizes one at the scent of some rare flower when the whole nature rebels and refuses to be satisfied with the sense of sight alone; and most of all in the insatiable thirst for recognition by some extraneous force or being, of some quality or hard-won attribute believed by us to be worthy of recognition, or for the blotting out of the effects of some unworthy act which we know intuitively to be opposed to the manifestation of our ideals of perfection:—if all these super-sensitive actions of interior forces which are beyond our ken, are aroused in us only to die of inanition for the reason that there is nothing behind and above them capable of nourishing and sustaining them permanently, then all life is a lie and a delusion, and the universe the mad dream of a mad humanity; for nowhere in external expression may be found a manifestation of desire that somewhere, somehow, there

has not been provision made for the satisfaction of that desire, and it is beyond the bounds of reason that the highest, purest, holiest desires of the human race have alone been left unprovided for.

The strongest proofs of the underlying truths of any religious system is the need of its devotees for what that system can supply. We may satisfy our reason for a time with various scientific hypotheses, may over-exercise or stultify our minds with specious arguments against the probability of any reality back of the generally accepted dogmas and creeds which we have relinquished or have never fully accepted, but the fact remains, that when severe illness, desolation, great suffering, or their other extremes, great joy and gratification come upon us, we are driven back to our repudiated beliefs or discarded ideas of a possible Divine reality.

It is only in the mediocre, the dead levels of life, when we have lost or thrown away the power to feel deeply, to desire ardently, that we can be satisfied with the results of our reasoning processes, our intellectual gymnastics. At either extreme, at the highest and lowest vibratory key of life, all that is in us that is capable of touching the hem of the garment of Infinite Love cries out for closer contact with that love at any sacrifice, and only in those extremes can such contact be secured, whether it be by means of some accepted religious belief or by the birth of the soul through travail of personal desire and effort.

The "Thank God!" which falls from the lips of the pessimist or materialist as he snatches a loved one from some imminent peril, is a surer indication of the existence of a Deity, a God who *could* be thanked, than years of argumentative denial of such an One could furnish to the contrary. One springs pure and limpid from the depths of man's divine nature, a result of instantaneous recognition of possible Infinite Love and protection, expressing one of the most beautiful attributes of life,—Gratitude; the other is but the temporary illusionary action of a few of the surface ripples of the great Cosmic Ocean, transitory in their nature as the vagaries of a beam of light, (as are all the operations of Reason unaffected by Intuition), possibly of use in determining temporary affairs, but failing egregiously in satisfying the soul which is caught in some abyss of lower desire, from which it cannot extricate itself without help.



A PSALM.

O Mother-God, Thy world has need of Thee!
 Black clouds of ignorance have veiled Thy face.
 Thy children know Thee not. The gods they see
 Are false concepts of an un-god-like race.

The "God of Battles" reigns from East to West.
 O'er all the earth his banners are unfurled.
 The people live the strenuous life—Thy rest
 Far banished from this weary warring world.

"The *unknown* God" man-made, usurps Thy throne,
 While churches wrangle o'er his attributes.
 Each petty sect proclaims him their's alone
 And alters him till he their fancy suits.

But few have known Thee, Mother; all the rest
 Go stumbling thro' dark places. Quite unknown
 The blessed refuge of their Mother's breast,
 The priceless Mother-love God gives His own.

Teach them Thy Truth. Open their blinded eyes
 To know Thee Father-Mother-Spirit, One.
 Then in Thy morning light man shall arise
 One Brotherhood Divine to greet Thy Sun.

LEILA SILVERWOOD,
 New York City.

THE MISSION OF THE TEMPLE.*

As we look around at the conditions existing at the present time upon the earth, religious, social and political, we are filled with a feeling almost of despair for the future of the race.

In the religious world we find a host of people gathered into groups, most of whom are fighting one another and worshipping a god whose principles (as understood by them), would disgrace even a human being of average intelligence and humanity. We find teachings of a god filled with wrath and hatred for his enemies, inciting his people to war against them; filled with the spirit of envy, and jealous lest he be not given his full measure of adoration and worship.

* Read at public meeting, held at Temple Headquarters, June 7th last.

In the political world (in most of the countries at least) we find that the government is one of oppression rather than justice, that the reins are held in the hands of a few, and the many are compelled by sheer necessity to bow down to their will, and act as they may dictate. Cunning has taken the place of wisdom, oppression that of justice, and graft is the keynote of all.

Social conditions are no better. We find families divided amongst themselves, fighting and quarrelling over their possessions; a state of perfect harmony has almost ceased to exist, and discord and dissension rule the day.

In order to find a cure for this situation it is necessary to get down to the root and seek the cause.

Most of the new religions, new political parties, and new theories which have been advanced along social lines, are merely efforts to patch up or alter external conditions, and must prove abortive, as they do not strike at the heart of the trouble. It would be just as useless to endeavor to make a diseased tree grow good fruit and become healthy by pulling off a few leaves and branches and substituting artificial ones, as it is to attempt to patch up conditions resulting from a diseased heart in humanity, by external means.

Our philosophy teaches us that many centuries ago in the golden age, men lived in peace and harmony together, and that out of this state they have gradually descended into the present deplorable condition. The only bright side to this thought is that evolution is cyclic and that at the present time we are almost at the lowest point of a great cycle and about to commence on the ascending arc.

It is one of the laws of the Great White Lodge of Masters that at stated intervals they shall make a great effort to raise humanity to a higher level, and the present time is one of the periods. The medium upon earth through which the lodge force is to accomplish its purpose is The Temple, and it is now about thirty years since they began to prepare the way for it.

The Masters know well that no good can be accomplished by pottering and patching at externals. Their work is deep down at the heart of things, far deeper than any human being can realize. Their initial effort was to inspire a world rapidly descending to the lowest depths of materialism, with the truths of the ancient wisdom—religion, and this they did through the agency of H. P. Blavatsky. She founded the Theosophical Society and from this small beginning the accumulated wisdom of the ages has slowly filtered out through the civilized world.

The Theosophical Society has now split up into many fragments, each of which has no doubt its mission to perform amongst a class of people to whom it particularly appeals, but to The Temple has fallen the lot of spreading the truth amongst the great masses of the people.

To me the privilege of being a member of The Temple is the most priceless treasure one could possess, but like every other thing of value it carries with it a great responsibility. The Masters have told us that they will place at our disposal not only their laboriously acquired wisdom, but the accumulated spiritual force of the ages, the most priceless thing that they possess. All that they ask in return is that we shall make of ourselves fitting vehicles for the transmission of their spiritual force, for they know full well that it is not wise to put new wine into old bottles lest the bottles burst and the wine be spilled. They ask from us all, and yet nothing. From a material standpoint we must be prepared to give up everything—wealth, ambition, ease, even honor,—all that the world thinks of value. From a spiritual standpoint these things count for nought, but the priceless privilege of becoming fitting vehicles for the transmission of the Christ force counts for all.

The work of The Temple at the present time is to get together a band of people, however small, who can sink their personalities and become vehicles for the transmission of this Lodge force. One such person becomes a radiating centre of light, influencing and inspiring all of the people he contacts.

Looking forward into the future I can see a few Temple members spreading the light here and there throughout the world, just as one could take a lighted candle and with it light a hundred thousand candles without decreasing in any way the light of the first one.

The Lodge force pours into the heart in exact proportion to the spiritual force which pours out from it into the heart of another, for natural law exists even on these high planes, and it is just as impossible for the Lodge force to continue to fill the heart of one who is not transmitting it as it is impossible to pour water into a vessel which is already full.

We might liken the Masters to a wealthy corporation whose sole object is to advance its own interests. Such a corporation is very careful as to whom it intrusts with its powers; selecting only those who are the most competent to further its interests. The sole object of the Masters is to advance the spirituality of the race, and they will select only those who are best qualified to transmit their powers. Gradually as The Temple spreads its lines out over the world, the

leavening process will be carried on; each new true Temple member being an instrument through which the spiritual force may radiate.

The Temple has a tremendous mission to perform in bringing down spiritual truths into everyday life. In other words, its object is to spiritualize material conditions; to raise the whole world upwards in its evolution. It will do this by building a correct system of social life along true evolutionary lines; a system which will be founded on natural laws and not upon the theories of individualism.

In order to become an actual living factor in this great work, we must learn to obey only the impulses arising from our higher nature—to sacrifice personal self for the higher self—to live in accordance with the teaching “Not my will but Thine be done.” These words really contain the essence of all progress along the path toward adeptship, for they imply a gradual mortification or transmutation of the lower self until our whole consciousness will become absorbed into the higher. This of course cannot be accomplished in its entirety under conditions existing in the world at the present time, but the effort must be made sometime if we desire to follow the path. In its consummation we will realize what the Master Jesus meant when he said: “I and my Father are One.”

We have all of us had glimpses of the higher self in moments of inspiration, when we feel the insignificance of personal life, the smallness of the petty cares and imaginary injustices which fill our lives, and are buoyed up by the sacred fire which springs from the Lodge of Light.

It is our heritage to become Temples of the Living God, but we must first purge out from our natures all that is personal and petty, leaving only an instrument sensitive and pure enough to transmit to others the highly spiritual truths which will be entrusted to us.

We might liken the Lodge of Masters to a vast reservoir of spiritual force; each true Temple Member will fit himself to become an outlet through which this force may flow; but the outlet must be impersonal and clean, else the force he radiates will be tintured with his own imperfections.

“The self of matter and the self of spirit can never meet, one of the twain must disappear; there is no room for both.”

ERNEST HARRISON.

The Temple Artisan

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EDITORIAL MIRROR.

"Tao is the source of Heaven and Earth. One begat Two, Two begat Three, Three begat Millions, and Millions return again into One. * * * Men would be true men if they would but let their lives flow of themselves, as the sea heaves, as a flower blooms, in the simple beauty of Tao. In every man there is an impulse toward the movement which, proceeding from Tao, would urge him back to Tao again. But men grow blind through their own senses and lusts. They strive for pleasure, desire, hate, fame and riches. Their movements are fierce and stormy, their progress a series of wild uprisings and violent falls. They hold fast to all that is unreal. They desire too many things to allow of their desiring the One.

"The one remedy is: the return to the source whence they came. Only by renunciation of desire—even the desire for goodness and wisdom—can we attain rest. Oh! all this craving to know what Tao is! And this painful struggle for words in which to express it and to enquire after it! The truly wise follow the Teaching which is wordless—which remains unexpressed. And who shall ever express it? Those who know what it (what Tao is) tell it not; those who tell it, know it not."

—From the Chinese of Lao-Tsze's *Wu Wei*.

With the June number the TEMPLE ARTISAN entered its ninth year of work. Since its apprenticeship began, THE ARTISAN has worked incessantly and faithfully for the cause and has fashioned many a stone for the Master Builder's use. The messages and teachings transmitted through its pages are every bit as high, luminous and uplifting as in the early days. It could not be otherwise for the same great forces are with us.

Looking over the back volumes of THE ARTISAN one can see how it has ever held to principles and has never permitted itself to "bump" on any of the shoals or rocks of personality or personal issues. Accordingly the current of forces functioned have been as clear and sweet as purest water from living springs.

If naught else were contained in THE ARTISAN, save the first

page article, it would be of inestimable value. How many bear in mind that through that page monthly the Master's voice speaks to us with helpful, loving force—conveying now a warning, now a direction as to conduct, again, a wondrous deep and profound thought on life, ablaze with light, and seeming to open up great rifts in our mental horizon, letting in floods of light, widening and deepening the channels of our consciousness and giving us a deeper and clearer insight and outlook on life and death. Anon, we hear that same voice speaking in a cadence rhythmic as the song of the morning stars—or as the music of light awakening life from seeming death—conveying to us a glorious promise of the supernal heights of love and wisdom we may attain if we but attune ourselves to the Real.



The ninth annual convention of the Temple will soon be held. Members should endeavor to attend these annual meetings if possible. It is an occasion when high Forces are assembled for the good of all. The Temple Centre is established and members have the opportunity of being benefitted by contacting same and dipping into the forces active here. This contact involves responsibility also, and more or less precipitation of karmic effects—but it also means “go ahead”—unless fear and selfishness overbalance.

W. H. D.

FACES OF FRIENDS.

The subject of our sketch this month, Mrs. Emily K. Mundy, of Syracuse, N. Y., was born in Elyria, Ohio, March 13th, 1840. She removed to Syracuse, the City of Salt, in 1852 where she has since resided. Mr. Mundy officiated as a clergyman for many years, but is now Librarian for the city of Syracuse. Mr. Mundy is a man of wide views and liberal tendencies and though not a member of the Temple has tolerantly sympathized with Mrs. Mundy's struggle for more soul light. Of her early religious training Mrs. Mundy has written:

“In early life I was brought up under strict Baptist influence, having joined and continued in the Church for many years. In 1860 I had the good fortune to fall under a wider and more liberal teaching, which so appealed to my thought and feeling that I left the Baptist denomination, and attended the ‘Independent Church,’ (organized by Mr. Mundy), entering into the work with great zeal and earnestness. In 1888 when Mr. Mundy entered the Episcopal

Church, I united with my family where I remained until 1892, when I became a member of the Theosophical Society in America, founded by H. P. Blavatsky. The philosophy of the Wisdom-Religion appealed to my heart and life with a power I had never before felt, and I entered upon the study with great enthusiasm. In 1898 owing to disruptions in the Society, I withdrew from the organization, but the philosophy remained, and soon The Temple



MRS. EMILY K. MUNDY

was formed with the same teachings as its basis, and I threw the best efforts of my life into its organization and work. From the time I struck out for freedom of thought, the trials, temptations, and perplexities which beset my path and efforts, but spurred me on to stronger love, stronger faith, more earnest zeal, and greater fidelity. I am conscious of such a strong link of brotherhood with all my associates and comrades in the work, that I have passed the

milestone where doubt, suspicion and distrust lurk to entangle earnest seekers, and have no other purpose in life but to press earnestly forward with my comrades on the path, knowing that sometime we shall reach the goal for which we aim."

Mrs. Mundy was one of the Seven called by the Master to found The Temple in 1898 and has been one of the strongest pillars of the work ever since. All who know this sister can testify that she personifies the "John force" of devotion and loyalty. No hint of a disloyal thought or word must be breathed in her presence against whatsoever she has given her allegiance to. A wondrous quality as beautiful as it is rare to find in such measure. And yet this is the one quality that will carry the student of occultism over the bogs and pitfalls where all else would fail. This force of loyalty then is the keynote of this sister's strength and helpfulness in the Temple. This force exhales from her as light from the sun and shines as strongly now as when she was able to function more actively in outer details when the Headquarters was in the East. Mrs. Mundy is also one of the Old Guard whose motto is to die if need be rather than surrender, give up, any line of duty or obligations assumed. And loyalty and devotion to the Temple and the courage to strike right from the shoulder squares the equation. Deserters and renegades from the Temple ranks never go to Mrs. Mundy for sympathy. Nought but kindness could well from her heart for those who would allow dark forces to misguide them, but with the kindness would go the plain heart talk "right from the shoulder" that would make deserters realize desertion of or disloyalty to the Master, his work or agents, was the mistake inexcusable. Truly may it be said that when the Master has been able to assemble a sufficient number of such loyal souls to form the Temple pillars of Strength, Wisdom, and Beauty, the Great Temple will materialize rapidly "on earth, as it is in heaven."

The following extract from one of Mrs. Mundy's letters to Headquarters will illustrate the quality of helpful force this sister transmits to Headquarters staff in its endeavors to carry on the work with all the problems and trials so constantly arising. She writes:

"So press forward in the work which you have in hand and by and by the results will show the wisdom and justice of what has been accomplished. The Masters do not ask our advice, they follow the laws and accomplish all they could subject to its dictation and so may we. My heart thrills with joy at every step in advancement made by the agents of the Lodge and I am ready to hold up

their hands and wish every Temple member would do the same. I think it's wonderful how closely we feel united to this work and those it represents. Even way off here I am just as full of enthusiasm as ever and rejoice that I can be. I love it better than life, and I find it no hardship to perform whatever comes to me, for my life seems to blend with those qualities which go to make us a unit with all who are striving in the same cause. When we think of the Group Soul how can we feel satisfied to give or offer it anything or quality that is not in full accord with the consciousness of such Mastery. God help us to aid them and all whom they represent to render 'perfect service' now and always."

HILDESHEIM.

ITS LEGENDS AND TRADITIONS.

FREDERICK S. LAW, 1022 CLINTON STREET, PHILADELPHIA.

Hildesheim is known in Germany as the city of the rosebush. It is a very old town but according to tradition its famous rosebush is still older, and the citizens are naturally proud of this ancient plant, which still greets the spring with leaves and flowers—especially since this tradition makes it responsible for the founding of their city.

The story goes that during the ninth century while the good Emperor Ludwig, known as Ludwig the Pious from his devotion to the church, was hunting in this neighborhood, then a dense forest, he became separated from his attendants in the pursuit of a wonderful white stag. The animal finally eluded him by swimming across a wide river. The emperor followed but lost his horse and hounds in the water and barely escaped with his own life. Exhausted by his struggles he reached the other side of the river only to find himself in a trackless wilderness, which apparently had never been trodden by the foot of man. He blew his horn lustily, but neither its peals nor his repeated shouts brought answer, and his heart sank within him. Taking from his breast a golden crucifix and hanging it on a wild rosebush, he knelt and prayed fervently for aid. Thereupon he fell into a deep sleep. When he awoke he was greeted by a marvellous sight. The ground before him was covered with snow and the holy emblem was frozen to the bush where he had hung it, yet its blossoms were still fresh and vivid in hue, while elsewhere trees and vines, grass and plants wore the verdant garb of summer. He felt that this miracle was meant as a sign of rescue for him and

vowed to build a church on this consecrated spot. His confidence was justified, for a moment later he heard the sound of horns in the distance and in a short time he was discovered by his followers, who had traced him thither by an influence that they could not explain. He had them build a rough chapel at once in token of his gratitude to heaven, and later the town of Hildesheim arose on the place where this wonder had occurred. The cathedral was built on the ground hallowed by what was known as the Holy Snow, so that its wall could support the sacred rose—and there it remains to this day.

Many are the legends connected with Hildesheim and the country around. Four times a year the Wild Huntsman is said to chase through the forest at midnight on his spectre horse, attended by a pack of baying hounds and a retinue of ghostly hunters, but he can harm no one who trusts in God and attends quietly to his own affairs. He sweeps overhead with a rush like a mighty wind and then all is deadly still. Once a young game-keeper shot into the wild-hunt from below. A voice came from the air above him: "A good shot! A good shot! my young fellow!" and a hail of heavy skeletons, horses and deer, rained upon the daring youth. He was so severely injured that he had to keep his bed for many a long day afterward, and as long as he lived never attempted again to attack the wild hunt.

The story of the Dwarfs' Hole is not without a moral, which is generally the case with folk myths and superstitions. They are, indeed, the parables of the people and thus illustrations of truths, often embodied in whimsical form, to be sure, but truths none the less.

About half way up the river Innerste from Hildesheim to Marienburg there is a cave which is called the "Dwarfs' Hole." In this cave the little folk used to have their smithy; that is the reason it is now so black. They wrought in nothing but silver and gold, and it was a wonderful sight to see the corn on the fields above, it grew so luxuriantly because of the heat of the fires below. But since the dwarfs allowed their children to go into the pea-fields and steal the green peas, the mayor of Hildesheim chased them away. It is not known whether they crossed the river, or whether they simply crawled deeper into the earth; for the cavern is at least two miles long, and the old folks say that it has an outlet at Knebel.

Once a poor fiddler passed the Dwarfs' Hole late at night on his way from Mordmühle, where he had been playing at a baptism. By the moonlight he saw some one sitting on the grass before the cave. He was frightened, for he thought it might be a robber, but

determined to conceal his fear and called out lustily, "Halloo, good friend! Always jolly? If you are going to town, come along—two are better than one!"

"Good!" answered the other. "You shall have company," and as the wayfarer drew nearer he saw that it was an old man scarcely a yard high. Ah, he thought, I can easily manage him, and, vexed at his momentary alarm he marched boldly up to the little figure and cried roughly:

"You pigmy! What are you doing here in the middle of the night frightening honest folk? Crawl back into your hole—or you will get something you won't like!"

"Miserable earth-worm!" exclaimed the dwarf angrily. "You shall see the hole for yourself," and with that the presumptuous musician felt himself seized by unseen hands that drew him in spite of his resistance into the cave. His struggles to escape were in vain and he began to plead for mercy, begging his invisible captors to spare him and telling them that he was only a poor fiddler with nine children to provide for.

"It is fortunate for you that you repent of your rudeness," said the old dwarf sternly. "Your life shall be spared and you shall have gold, and money, too—but only on condition that you swear never to reveal to mortal soul what you have seen this night, and what you still shall see."

This the frightened man was only too glad to promise, and presently passing through a door which flew open before them he was placed on his feet. He found himself in a large hall sumptuously fitted up; the floor was of silver, the walls were of gold. Thousands of lights were burning in jeweled chandeliers, but no one was to be seen save the old man, who commanded him to take his position on a throne of ivory richly adorned with precious stones, which stood in the middle of the room, and to play his best piece. "But take care," he admonished, "not to lift your clumsy feet too high."

The trembling fiddler slid cautiously over the glassy floor, hearing all the while a rustling and a bustling, tittering and a giggling, a hurrying to and fro around him—but still he saw no one save the dwarf, who brought him a bottle of wine. This tasted good and gave him courage, so that after playing his merriest waltz and hearing the sound of countless tiny feet keeping time to his music he felt emboldened to say, "Good Sir Dwarf, may I not see the ladies and gentlemen who are doing me the honor of dancing to my playing?"

"You can, if you put on my hat," was the answer, and this the curious musician straightway did. As soon as the dwarf's great steeple-crowned hat was on his head he saw thousands of gaily dressed little men and women, no more than a yard high, with children no larger than his thumb crowding around him. Full of glee they sprang on his back, tweaked his nose, pulled his ears and dragged him merrily around the room. He laughed and joked with them and was almost beside himself with delight when they finally conducted him to a long table covered with delicacies of every description. Beside fruit, nuts, and cakes in golden dishes, there were roast geese the size of sparrows, baked pike as small as minnows, and on a large platter there lay a whole roasted ox no larger than a lamb. There was a great jubilation among the little folk as their guest swallowed four roast geese one after the other and then left but little more than the bones of the ox on the platter. The old dwarf invited him to fill his pockets with fruit and helped stuff them with pears and apples, at the same time plying his already unsteady visitor with wine.

As his feet grew heavy and his tongue sluggish with drink, his frolicsome hosts dragged him away from the table and tried to make him dance; but as he made shift to take steps the old man tripped him up with his foot and the tipsy fiddler fell headlong to the floor. With a great effort he managed to rise, rubbed his eyes and—found himself looking directly into the bright morning sun. The golden hall, the jovial company, the table full of dainties had all disappeared; he saw only the green sward sprinkled over with stones on which he sat before the Dwarfs' Hole. Over him, however, stood a shepherd with a large flock of sheep, who was pushing him with his foot.

"Halloo! Johannes Meier," he cried to the stupefied man, who stared up at him dumbly. "From the way you are snoring here under God's free sky, you must have tumbled more than a little at Mordmühle yesterday."

The bewildered fiddler gazed in mute astonishment at the shepherd who appeared to know him so well. He could not remember ever having seen him before—but suddenly a light broke upon him. This face looking down upon him so mockingly was none other than that of the old dwarf; even the broad-brimmed hat he wore was the very wishing-cap he had himself put on during his stay in the cavern. A cold chill ran down his back. He picked up his fiddle and his ragged cap, bade the shepherd good morning and tried to hasten from the spot—but he could not move; something like tongs

kept him back. The poor fellow thought that his mysterious companion had seized him and screamed with fright, but on looking around he saw neither shepherd nor flock, though he still felt the weight that impeded his progress. Finally he discovered that it was his heavily laden pockets that prevented him from moving, and then he bethought himself of the fruit which the dwarf had thrust into them. Searching their depths he drew out two handfuls of pears and apples, all of pure gold. He gazed at them rapturously; his fright left him at the sight. Now, he thought with exultation, I am rich enough to buy half Hildesheim.

As quickly as his burden would allow he hastened toward the town, but when he reached the gate, forgetting that he had promised to be silent about his visit to the Dwarfs' Hole, he shouted to the watchman within, "Halloo, gatekeeper! Can you tell me how much it will cost to buy half Hildesheim?"

The official shook his head disparagingly and told the fiddler that he must be crazy.

"Look at this!" cried the irritated musician. "The dwarfs in the Dwarfs' Hole have given me so much gold that I can become a prince, if I choose, and make you my court-fool!" He thrust his hand into his pocket with a haughty air and drew out—a handful of withered and half decayed apples! The gatekeeper shook his head still more vigorously, while the other slunk shame-facedly from the spot, his eyes full of tears at the folly which had cost him a fortune. If he had kept silence his gold would have remained gold.

Speech is silver, but silence is gold.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 53

NATURE MUSIC—RHYTHMIC EXPRESSION.

Sometime ago we had a lesson on Bird Music and the Builders were asked to make the songs swing, turn soft and loud, paint them in colors, and go up and down.

The red-throated linnet in the cypress tree still sings his song of "Oh my Goodness, SEE what a Lovely day this is!"

The blackbird too is still scolding away with his "Wac, Wac, Wac, nonsense I say"; and Whirr goes the quail as it flies in the air, It makes such a noise, it gives us a scare.

Perhaps you would like to see their songs, so here they are.



NOTE TO TEACHERS.—The above illustrations are suggestions of how to present true musical rhythm to children. In a preceding lesson entitled Bird Music, a Nature Subject was given to instil nature's rhythmic forces into the consciousness of the child and thereby awaken a responsive soul tone that would find natural expression in song.

These lessons are based upon the principle of the divine source and origin of music in the cosmic and universal harmonies.

Their purpose is to give to music its true mission of the Unifier by recognizing it as the Voice of God speaking to His children, the "Word" made manifest, bidding them tune their lives to the Harp of the Spheres through which the souls of seas and worlds vibrate in harmony.

The study of the teacher should be to awaken the divine qualities and consciousness within the child until it will give voice to them in song as freely as the birds or any of Nature's Voices.

Any idea of conventional rhythm must be done away with. Whatever the child *feels* is what he is to express. No two states of feeling or consciousness can be expressed in the same rhythm. The child should draw the rhythm it feels and when possible in the color corresponding to the thought that prompts it. The cuts given have been chosen as those best illustrative of different characters of rhythm.

Fig. No. 1 should be drawn in red with full free movement after first feeling and singing the melody and rhythm and indicating it with the arm.

Fig. No. 2 should be a second drawing shaded or tinted according to the expression.

Fig. No. 3 shows the first drawing placed upon the staff as a relative means of defining pitch. The notes are not placed until a later lesson.

Figs. Nos. 4 and 5 should be treated in the same manner with corresponding colors.

The three rhythms are distinctively Nature Rhythms. Later on conventional rhythms will be given.

TEMPLE ACTIVITIES AND NOTICES.

The W. Q. Judge Square at Bridgeport, Conn., have moved into a new hall, and are holding successful meetings under the general auspices of "The Temple of the People." They have arranged a printed syllabus of interesting subjects.

* * * *

Regular Temple services have been held at Headquarters every Sunday afternoon, beginning at 3:30 o'clock. During the past month the following topics were presented: "Reincarnation," by Jane W. Kent; "The Mission of the Temple," by Ernest Harrison; "The Coming Church," by Chas. L. Harris; "Will and Desire," by Edgar Conrow. Good vocal and instrumental music are a feature of the services. There is always a full attendance of members, and constant visitors.

* * * *

The topics presented by the Temple Builders during the past month at Hiawatha Hall, Oceano, were as follows: The Warrior; The Over-Soul; The Creation.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

* * * *

It is requested, that in all cases of changes in address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured. TEMPLE SCRIBE.

TEMPLE CONVENTION NOTICE.

The Ninth Annual Convention of Temple Members will be held on the 2nd, 3rd and 5th of August, at the headquarters at Oceano, California. There will be an assemblage of members on Saturday evening, the 1st, and the program of meetings will be announced. The first regular meeting of the Convention will be held Sunday afternoon, and another meeting in the evening. There will be accommodations for our members at the Halycon Hotel at rates varying from \$1.00 to \$2.00 per day. A number of our members have already notified us of their intention to be present at this Convention, and we ask that all those who expect to come will write us as soon as possible to that effect.

It has been advised that Temple Squares, as well as isolated Temple members wherever situated, should unite in Spirit with the Temple members in Convention assembled on the afternoon of the 2nd of August. The first general meeting will take place on that date beginning at 2 p. m., California time. Meditation and discussion on Unity will be appropriate, and helpful to the Convention, as well as to all so participating.

CHAS. L. HARRIS, Temple Scribe.

THE MORNING STAR

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A Monthly Journal of the Cosmic Philosophy or Sacred Science; being devoted to the diffusion of a Movement proper for ameliorating the present sad state of Humanity, whereby man can recover his ancient rights to Integral or Complete Immortality.

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HALCYON BEACH TRACT

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A limited number of lots in this tract are now offered for sale.

Because of the great demand for beach property on the California coast, no class of property increases so rapidly in value. No investment can be safer for those who have the money to spare. Size of lots on the Halcyon Tract are from 25 to 30 ft. front by 100 ft. deep. Prices vary from \$50 a lot to \$500, according to location, the lots near and on the water front being the most valuable.

TERMS: One-quarter paid down and \$5 a month. Deed given when final payment is made. 5 per cent. off for cash. Map of tract sent on application.

Address

THE TEMPLE HOME ASSOCIATION
Oceano, California

Halcyon Hotel and Sanatorium

THE HALCYON SANATORIUM

Has been established for the scientific treatment of invalids, and for recuperation and rest in cases of overwork and nervous exhaustion. It is conducted as a distinctively

HEALTH INSTITUTION

and not as a **fashionable** resort. Regularity of life and freedom from noise and social excitement prevail, thus securing long periods of rest, while at the same time rational recreation is amply provided for. Although the comfort and welfare of the sick are first considerations, every opportunity is provided for those who desire to spend a pleasant and **profitable vacation amid healthful and beautiful surroundings.**

The Sanatorium buildings and grounds are situated near the town of Oceano, in the southwestern part of the famous Arroyo Grande Valley, which, encircled by hills from 400 to 800 feet high, has been aptly designated as "**the rosy dimple on the cheek of creation.**" San Luis Bay is one mile distant, affording, with its twenty miles of circular ocean beach, one of the most delightful drives in the world, with inspiring views of **sea and mountains** blending into one.

The Halcyon Sanatorium is not a water cure, nor a rest cure, nor a diet cure, air cure, nor movement cure, for the reason that not one of these expresses the leading idea, which is

HEALTH BY RIGHT LIVING.

Obedience to the laws of life and health is enjoined as the requisites to recovery. This is an **educative** as well as **curative** process, and it comprehends the work to which The Sanatorium is pledged:

"Founded on Truth. For suffering ones and weary,
A home, secure from wordly care and strife,
Nature, the healing mistress, tends its portal,
Beckoning with gentle hand to paths of life."

All forms of **chronic diseases** will be received. Neuresthenic conditions and nervous diseases of all kinds, including **abnormal conditions** and habits resulting from excessive alcoholic or drug addictions, will be treated by the most improved methods and scientific principles known to **medical art.** Remedies and methods are available that will cure nearly every form of **chronic asthma.** The natural **hot sulphur and alkaline springs** in the vicinity are of the greatest value in aiding to cure **rheumatic** as well as many forms of **liver and kidney affections.**

The Treatment. All the remedial agents that medical science and experience have proved valuable—the resources of **nature**, as sunlight, pure air and water, baths, the use of **oils**, electricity, the natural **radio active forces** that **nature has conserved in the vicinity**, and equally if not more important, the **mental and moral forces**—are drawn upon and applied, under the direction of skilled physicians, for the **restoration** and preservation of **Health.**

For additional information, terms and rates, address

THE HALCYON HOTEL AND SANATORIUM,

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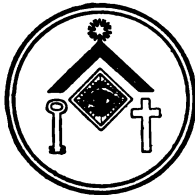
The Temple Artisan

Vol. IX.

AUGUST, 1908

No. 3

Behold, I give



unto thee a key.

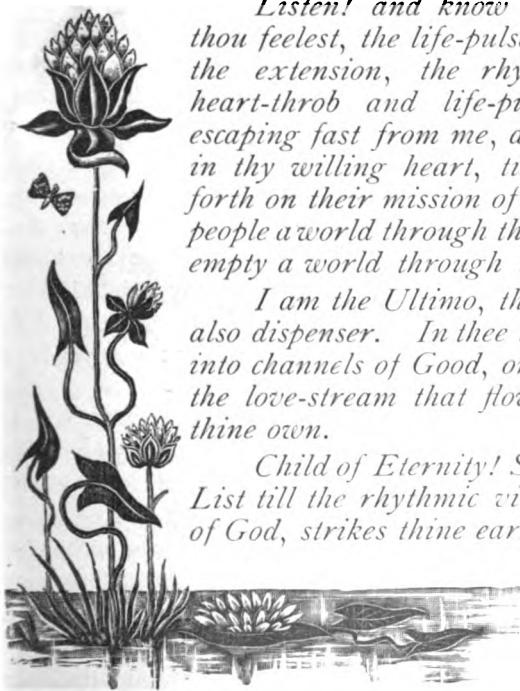
LISTEN

Soul of my Soul, Heart of My Heart, bend down thine ear, and listen thou well. Listen, as listens a mother, that with smile on her lips and light in her eyes, lists to the beat of the fast coming feet that are bringing her loved ones, her husband or children back to their hearth-stone—back to her arms.

Listen! and know that the heart-throb thou feelest, the life-pulse thou hearest, is but the extension, the rhythmic revealing of heart-throb and life-pulse arising in me, escaping fast from me, and finding a shelter in thy willing heart, till thou sendest them forth on their mission of service, it may be to people a world through the love they invoke, or empty a world through the hatred they bear.

I am the Ultimo, thou the revealer, and also dispenser. In thee lies the power to turn into channels of Good, or to poison with Evil the love-stream that flows from my soul to thine own.

Child of Eternity! Seek well, and listen! List till the rhythmic vibration, the life-beat of God, strikes thine ear.



DO YOU SHRINK?

Do you shrink at the idea of merging yourself in others?
 Are you afraid of the shock? Is it like a cold plunge? Do you
 suppose that you will be submerged and lost?
 Not so. You will not lose yourself in the universal, like the Budd-
 hist, but it is there that you will find yourself.
 Now, solitary, separate, unrelated, you are nothing;
 When you think to stand alone you are really not standing at all;
 Yet with all your conceit and ambition, you have not in your wildest
 dreams imagined what you might be.
 Dash in boldly with your arms outstretched, and learn that you are
 a god.

ERNEST CROSBY.

SOUND VIBRATIONS.

TEMPLE TEACHINGS. OPEN SERIES, No. LXXV.

Notwithstanding all the centuries of struggle and effort toward development which lie behind the present human race, and its straining for educational, sociological and material advantages; in some respects that race is exactly where it was ages ago; and the principal cause of such stultification, though always in evidence, as well as the cause of much of man's excruciating suffering of mind and body, and even of crime, is deliberately ignored, ridiculed, sarcastically noted or self-pityingly admitted, and then pushed aside and forgotten.

To my undying regret, I have seen the same causes set up by Templars, and working similar effects, and in many cases as flagrantly repeated, ignored or excused. Careless of the inevitable fruits of these causes, vividly and repeatedly as I have pointed them out and urged their eradication upon you, I am nevertheless left with but little to encourage a repetition of the same; and yet if I refrain from repetition, I am remiss in duty.

I am sometimes awed at the apparent recklessness with which some one or more of your number will draw down upon yourselves and your loved ones the active, malignant elemental forces, and the condemnatory decisions of the Law which controls and punishes the use and abuse of the Divine energy called into action by the satirical, cruel, unjust and often untrue statements to and against each other; and when the results of such action appear in your own lives, in the form of physical ailments, poverty, destruction of comeliness, loss of affection, faith and trust, to say nothing

of their effect on the substance with which you must build a Nirmanakaya body (if so be you are ever to build one), your indifference causes me to realize my impotence and the apparent uselessness of aiding you to destroy the ravaging demons which you permit to reappear without contest, owing to your own natural indolence.

After half a century of specific work in that line by myself, and the fact that though the students of the Great Mysteries have been given so much attention, so much unparalleled instruction by others as well as myself, they have made, comparatively speaking, so little progress, I stand appalled at the thought of the superhuman task set the Initiates who are by karmic right the executors of divine law, for the present Maha yuga.

A student or novice claims the protection and assistance of the Lodge, deliberately takes a step by assuming obligations which must inevitably precipitate a large amount of back karma, refuses to perceive the obstacles he is continually creating, and when some crushing blow, some deprivation, or loss occurs,—some retrograde displacement from position, or failure to achieve distinction, it will almost invariably arouse latent anger or jealousy; and such victim of Illusion's spells, instead of seeking the ultimate cause of his difficulty in his own nature—his own acts and words—will "pile Ossa on Pelion" by striking out blindly at "Fate," at his teachers, his neighbor, or his material limitations or environment.

I ask you, my son—my daughter, individually, as one of those most vitally concerned, "What are *you* going to do to change these conditions in *yourself*?"

Occasionally one of your number will say, "I hate this or that person or condition; things are not what I expected at headquarters, so and so is cruel, unjust, or untrustworthy, and evidently desires my labor or my money," and so blindly continues to pile up imaginary grievances, utterly repudiating the probable fact that although he may have been invited, he had never been urged to take up any position and may have been advised to the contrary. Forgetting that he had been given the privilege of helping to *build* a place of protection and safety for himself, not to enter one *already built*; forgetting all the kindnesses that had been shown him, all the sacrifices made by those upon whom he had subsequently brought anguish, suffering and loss; ignorantly charging others with the use of undue influence, when almost, if not quite, invariably, if he were open to conviction, a little calm, intelligent examination of and investigation in the right direction could easily prove the reverse of his suspicions, and but too often utterly careless of the feelings of those who have

sacrificed infinitely more than he to make possible an opening for him. Plunged in such a maelstrom a novice does not immediately perceive he has set in action these, hitherto quiescent, now malignant, destructive forces of the negative pole of life, in his own auric envelope, the action of which have an effect on the astral body similar to that of corrosive acids or sulphuric poisons on the physical; devouring, paralyzing or disintegrating forces, which act by repercussion upon the organs, blood-vessels, muscles and nerves of his physical body, and ultimately bring on swellings, fever, eruptions of the body, and corresponding conditions in the astral envelope, and consequently upon the substance he must evolve and manipulate in order to build a yet more interior vehicle.

“Nature abhors a vacuum.” If an individual sends out from his own auric centre a definite degree of force of such a character as above noted, thus temporarily leaving a vacuum in such centre, by that act he sets free an equal amount of the force of suction, which draws to himself from the aura of the one so attacked, an exact equivalent, a definite amount or degree of the same force he has expelled (it may have been hitherto latent in the attacked) which will draw to him and precipitate a corresponding attack from others. The law of compensation then begins to act, and, whether he will or not he must pay the debt he has made, in the same kind and degree—must give to that other a part of his own substance, which alone will counteract the effect of the cause he has set up. He gives out an evil, a negative personal force; he draws to himself an impersonal retributive force that will fill the vacuum thus created, and then must give back of the best that is in him, a full equivalent to that of which he has robbed the other. This is one result of the action of the irrevocable triple-sided law of compensation.

The fact that he does not at once see the final results of its action is of no consequence, or that there is not an immediate material loss of health or wealth. Time has no existence in the Divine Mind. Other karma of a better nature than due may have to be lived out before the full results of his wrongly vitalized words become apparent.

You can predict very accurately that which lies before you, by a self examination of your words and acts for or against others in the past, and some day you will know beyond question that the cancer, the fever, the eruption, the loss of a limb or organ, the utter breaking down of nerves, brain and muscles from which you suffer, is primarily due to some cruel, unjust or untrue statement forgotten, mayhap, as quickly as it was uttered. Remember “There are

no little things." It hath been truly said, "You shall give an account of every idle word."

Knowing all this, I ask you, is it surprising that almost despair seizes those who watch and labor to aid you in the dizzy climb to perfection, or that as I have before said, the causes of the calamitous episodes, the failure to make advance in the cases of pledged Disciples, the unhappiness and misery in the world, lie almost unrecognized, ignored or despised?

Man's continuous ignoring of the power of silence,—and the inevitable effects of careless use of words which have a divine origin and purpose, is responsible for three-fifths of his suffering.

The fact that the songs of the song-birds in the airy envelope of the earth, the roar of the mountain torrent and other nature sounds are among the chief instruments for the increase and decrease in the rates of the earth's vibrations, should give you some idea of the importance and effects of the sounds you make and the words you utter.

The recent discoveries in connection with the methods by which sound may be transmitted and recorded, may give you some idea of the methods used by natural law to transmit and record sound waves to and from the organic centres of the human body. The length of such waves indicate the strength and potency of the same; but, to bring to outer perception any knowledge of the final effects of any one sound, the wave must be changed into a light wave (these two great energies are interchangeable, though one is a straight and the other a curved motion). Then another change in the vibration of the light wave brings the dormant fiery lives which constitute that light, into action, and it is through the control of those fiery lives that the results before mentioned are accomplished by divine retributive law.

Until the individual members of mankind at large can be taught to understand and apply these truths, by control of the vibration, they cannot rise to any great level. But the progress made in the transmitting and recording of sound, and the knowledge of the curve and wave motion of the same, indicates a gradual advance, though such advance could be accelerated; but man is slow to accept anything that costs him any great effort and sacrifice.



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Address all communications to THE TEMPLE ARTISAN, Halycon, Calif.

EDITORIAL MIRROR.

"Religion is too much occupied with the fate of a man after death and concerns itself too little with our immediate life. Learn to live; trust God for dying. The latter is his business, the first is yours. To eat, drink and sleep, to be merry or sad, is not life. Life is the intense, pulsating, vibratory acme of knowledge, truth, love, beauty and faith. Reach out and breathe it into your soul as a famishing man reaches for bread to sustain his fainting body."

—*Beacon Fires.*

✱

The general postoffice department at Washington having granted application for a postoffice, Halycon, San Luis Obispo County, is now a place on the map. A neat postoffice building has been erected just north of the Temple Headquarters cottage. A small stock of grocery supplies will probably be kept on hand in connection with the postoffice. Brother W. W. Kent holds the appointment of postmaster. Members should read carefully the notice on another page in regard to the new postoffice and the change of address of all mail sent to the centre.

✱

The establishment of the Halycon postoffice marks another milestone in our work. A public centre in our midst will attract other desirable things. And so the work grows and develops steadily and surely in spite of the croakers and calamity howlers, the renegades and deserters, some of whom after deserting, mired in the mud of their darkness, turn venomously on the work to justify their own failure. But the Great Sifter—the Heart Doctrine is ever at work and those who are not true at the core will be sifted out as stones unfit for the Master Builder's use. To all loyal members the glory of the cause is to suffer and endure for it—to fight true and straight, to work for humanity, to hold high the Banner of the Blessed Father's House and let no foe within or without sully or insult it. Work on Great Sifter, work on—for the faithful, the strong and the loyal and true are assembling to build with strength, Wisdom and Beauty, the Great Temple of Light wherein the Christ shall enter when the hour strikes.

W. H. D.

IMPORTANT NOTICE.

TO ALL TEMPLE MEMBERS:

HALCYON, California, August 1, 1908.

Dear Comrades: The general postoffice department at Washington has granted our application for a postoffice, which is now established under the name of HALCYON. Therefore, from this time on, all Temple mail and Temple Home Association mail, as well as letters for members working at the centre should be addressed to *Halcyon, San Luis Obispo County, California*. No mail should hereafter be addressed to Oceano.

The Halcyon postoffice is a money order office and all money orders should be made out on that office in future. Your local postmaster may tell you that he has no record that the Halcyon office is a money order office, but assure him that it is a new postoffice recently created and that he need not hesitate to make out money orders on it. Members should impress on their minds this change of address to Halcyon, for if sent to the former address, delay may be caused in receiving mail at this end.

The above does not mean any change of location of headquarters.

Fraternally yours,

WILLIAM H. DOWER,

Official Head.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 54

MUSIC.

TO THE TEACHERS:

Wouldst thou know the source and mission of music? Wouldst thou discover the secret of the Master Musician?

Then come with me to the bubbling waters as they overflow from the mountain spring of life. Drink deep of the sparkling stream, bathe long in its rhythmic currents until refreshed and rested the music of Alaya falls upon thy soul, hushing the outer ear to silence, merging the throbbing of the spirit with thine own life pulse and the waters of thy heart burst forth in joy and gladness.

Then wilt thou have heard the Divine Sound. Then wilt thou know what it means to be a musician.

Ah, but that does not teach me, thou sayest, how to produce music that my companions can hear, how to use my voice and vibrate the strings of my instrument, how to win the applause of

the world, the approval of my comrades—nay, even how to soothe the weary or comfort the stricken. Give me some method by which I can attain the mastery evidenced in Nature.

A method dost thou seek? That method, O Child, I have given thee in the bubbling of the brook. Thou wilt find it in the spontaneity of all Nature. It is because thou hast grown so far away from the source of thine own being that thou dost not recognize it. No one can find it for thee, but in order to start thee on the right path I will once more go with thee to the mountain streamlet and try to show thee yet more plainly the method, the law by which it bubbles. If thou once dost find its secret, thou canst not keep sweet music from issuing from thee any more than the spring can hold itself within the dark and rocky recesses of the earth.

First of all make not the mistake in thinking that this rippling music that thou hearest hath its origin in the cooling fountain before thee. Deep hidden in the bosom of the earth it first came into being.

Long aeons ago the Creative Waters permeated earth's secret chambers while the brooding mists of heaven folded it within its soothing garments, until unable to bear the glorious ecstasy longer, there came a gentle thrill, or stir, an awakening heart throb, a struggle for expression, a gushing forth from the rocky caverns, a joyous leaping from the Mother Breast, in clear rippling tune to give itself in constant and unwearied flow, in true progression through the "Seven Chords of Universal Consciousness, that run along the sounding board of Kosmos," finding rest in the Soundless, Resolvent, "that vibrates from one Eternity to another."

All this is strangely beautiful but still I do not understand what I must do to enable myself to give expression in song.

Even yet can'st thou not understand? Then lay aside thy questioning and wait, for aught else that I could give thee would be but the sky without the coloring, the birdsong without the gladness, the sea without the roaring and thou wouldst know naught of music.

Thou dost seek technical means by which to express musical thoughts but thou canst never discover it. Thou art trying to master a light and graceful passage. Why is it so difficult for thee to accomplish? Because thy fingers do not move with the commanding force that prompted the composer. In vain dost thou struggle until thou canst lose thyself in the simplicity, the Oneness of his ennobling thoughts, until thou canst release the tension in an abandonment to Nature as careless, as light and fleecy as the

movements of the clouds as they are bourne along. They make no struggle to hold their place in the heavens, there is no wearing labor but a constant reliance upon the forces that surround them and express such marvellous beauty through them.

Music and motion are one. They are that which was in the beginning. In endless ways they are calling unto thee from every side. Every principle of thy art lies hidden in the numerous aspects of nature about thee. The most insignificant phases have a lesson to reveal, a golden truth to express through whomsoever is open to transmit it.

The varied landscape never grows tiresome. So the restful melody finds its tones in different pitch. The waving grains, the rustling of the autumn woods with its gorgeous colorings are harmonious, worthy subjects for any composer.

If nature in such form still remains sealed to thee then go to that which is more akin to thyself. Thou mayest know Violet and Peony, the children of story, who set about making a snow image. As they played their interest grew until finally they decided their image should be a little sister who could run about and play with them, and setting to work in simple and undoubting frame of mind a miracle was performed for them without their so much as knowing that it was a miracle.

Many wilt thou find as did they find their father who upon hearing the children tell of their new companion insisted that the child be brought to the warm stove, much against the entreaties of the children. Many times too thou mayest see as did they, thine image melt away, and thine own life seem to be on the verge of dissolving, but know then that if thou wilt only wait longer, the miracle will be performed for thee also without thy so much as knowing it to be a miracle.

Therefore, wait, yes wait, until thine own heart responds to the starry music, until the dawn breaks in rosy light upon thy clouded consciousness, until the birth pains of thine own soul bring to thee the understanding that thou so much desirest, and there rises within thee the rhythmic spring of power that involuntarily expresses itself through thee in music, for thou wilt have led the *life* necessary for the acquisition of such knowledge and power, and Wisdom will come to thee naturally.

Dimly do I begin to see what thou meanest, but lonesome indeed and almost impossible seems the path thou openest before me. True, it must seem to be so to thee now, but dost thou not know that the strength as well as much of the charm of the streamlet lies in its

solitary course. Remember too that it is by its unceasing flow, its strict adherence to its own course, its thorough adjustment to all its contacts that gives it its ease in surmounting obstacles, the power to bless with life-giving refreshment, and the attainment of Divinity in which it also finds its source.

Truly wilt thou have to adapt thyself to the minds of others and thou wilt learn many things of them, but be careful lest in so doing thou dost not break down the bank of thine own life stream and lose the Purity of its Rhythmic Waters in the raging of the muddy torrents.

For a time thy comrades may not recognize thee but let not thy faith be weakened. Rather let them spur thee on to greater strength that thou mayest give forth the truth to others in tones so clear, so rich, so full, that the Voice of thy Maker canst speak through thee, redeeming the Art to which thou aspirest, to the high purpose for which it was originally intended.

Naught can I promise, but at least do I Hear, and into the Light of the Logos do I send forth my first true tone as it over-floweth from the fountain of the heart in yearning desire to offer itself in Service.

A LETTER ON SOCIALISM.

COMRADES:

When brother Petty tackled the socialists I was tempted to answer him at first.

But I knew that a true socialist loveth his enemy too well to let him go in peace, but had far rather send him away in pieces. And as there are others of my kind who own a ten-cent ink jar and I was busy, I left the scrap to the other fellow.

But I have read Petty in May and have a mind to get after him—yet not after him alone. I seem to be walking deliberately between two fires.

The materialistic socialist who says all advance is the result of digestion of the loaves and fishes is further from the truth of socialism than is brother Petty. Also I admire brother Petty for his heroic penmanship in coming into the open.

Socialism is not as some say a philosophy of the stomach. It is in truth a philosophy of fair play and so of course all true socialists claim that all stomachs should have enough food and none starve. They also claim all minds should have enough sustenance, and all lungs enough air.

Competition they claim is the great war of the ages in the city.

The long work hours of the country tending to stupidity, is its first child. The slum, the sweatshop, the tenement system with their want of food, air and sunlight as tending to degeneration of body, soul and spirit, is its second child.

Class separation is another child of competition. The so-called upper and lower classes are its outcome whereas in the eternal truth there is no class but one great Brotherhood.

Socialism claims that if its theories were put into practice, the great evil power tending toward degeneration now so obvious in all human mundane existence would be destroyed and the counterforce which the reformers of all times have had to exert in checking its effects, could then turn to the highest duty of developing the superman.

Socialism is not the child of capitalism, but its deadly enemy.

Socialism is in truth the child of the Higher Self and is under the influence of the Masters. It tends toward a peaceful solution of our present troubles. It is the great political peace party.

It is the three children of competition: Long hours in country life, want of everything wholesome in city life, and class separation everywhere that produces in man hunger for food, want of rest and comfort in the poor, besotted inertia in a part of the rich, and greed in all.

The only class unaffected by these things are the true reformers, not thinkers, but those who wish to make fundamental reforms. These people are such as the Theosophists, Temple people and the co-operative and socialistic people. Where they are genuine, they are the Knights of the Holy Grail sworn to succor distressed humanity.

It is the children of Competition, Greed and Hunger who are going in the near future to wreck society, and why? Because socialism and its brother children of the Higher Light are not yet strong enough to overcome the evil children of competition. Of a certainty socialism is of the Ideal and so vitally that it believes it can bring heaven on earth. It believes in practising its ideal.

The whole of the law of socialism is this: Government manipulation of the means of production and distribution; all other things remain in private hands; the Government already does own the means of production and distribution but lets private people work them.

In time of stress, governments always will revoke such private rights; why, we ourselves belong to our country body and soul, as

we may find if the Japs come to fight us. If we belong to the nation surely our ten cents worth of property does.

True government exists for the greatest good of all its people, not for any class, and when the people find a new idea which may bring greater common good, no class interest will stop its progress.

Welcome the day all true hearts when all mankind will be born equal heirs to all the earth and its possibilities in body, soul and spirit.

P. S.—Most of the hot shot that has been passing from pen to pen in this argument is based upon the meaning of words, which are understood differently by the “scrappers.” One brotherly scrapper means by charity where some well-off person in a condescending way helps some poorer and inferior human who possibly in justice should have been well off himself.

The old saying “as cold as charity” applies to this. Paul had no such meaning for the word he used—vital loving tolerance. If we try and understand what the other fellow means by his lingo and not by what he says, we will get on all right. “The letter killeth” or if it don’t exactly kill it surely leads to a scrap which is a thing of evil with two tails and very little brains.

JOHN VARIAN.

ESPERANTO.

What is Esperanto?

It is the first practical Universal Language. It is simple, easily learned, made up mostly from roots of modern Latin languages.

It has phonetic spelling, no silent letters, the accent *always* on the next to the last syllable, only sixteen rules in its grammar, only one case ending to nouns and pronouns, only one classification of verbs, and only regular verbs.

It can be read with a dictionary alone, without any previous knowledge of the language, as all forms are given in the dictionary.

Its vocabulary is capable of great extension by means of logical affixes and suffixes which serve to give almost unlimited shades of meaning.

What is its purpose?

Its purpose is to unite all mankind by means of a second auxiliary language, displacing no native language, but being a common means of communication for all and in this way breaking down the thought barriers between separated nations and establishing a communion of ideas.

What are its benefits?

Its benefits are many, among which are the following:

(1) It enables one to do business with foreign countries without knowing the language of that country, as there are now in all large European cities Esperantists who, free of charge, translate all esperanto letters into the language of that place. Even this is not necessary as one can enclose a small dictionary in the letter by which said letter can be read. These small dictionaries are now published in fifteen languages and cost two cents each.

(2) It enables one to learn about foreign countries and peoples, to exchange ideas, to get views of all that is of interest in these countries and to make many agreeable friendships. Esperanto papers, contain lists of those wishing to correspond on different subjects either by letter or by post card. The language is now in use by one million of people and publishes some thirty journals.

(3) It unites those occupied by the same pursuits, as one can now find mercantile, literary, scientific, legal, medical, technical, peace, socialist, altruistic, religious and other esperanto societies.

(4) It makes one better acquainted with his own language as it shows the underlying basis of the Latin languages and the logical use of prepositions and also teaches one to think of his mode of expression.

(5) It is of benefit even in learning other languages as by its means one can get acquainted with foreigners and then exchange letters with them in their own language if one is studying it.

(6) It is a powerful means of propaganda for all altruistic work as it furnishes as a common basis a simple, flexible and powerful language capable of a great variety of expression and of all shades of meaning. It already has quite an extensive original literature and, among many others, the following works have been translated into it: Hamlet, Julius Cæsar (Shakespeare), She Stoops to Conquer, Virgil's Æneid, William Tell (Schiller), Pilgrim's Progress, Paul and Virginia, Grimm's Fables, The Golden Fleece, Ecclesiastes, Gospel of St. Mathew, Bardell against Pickwick, The History of the Bahaja Movement.

It is a trade language for the merchant, a universal method of expression for the scholar, a common technical language for the scientist, a necessity for the ignorant and the wise, a pleasure for the learned and finally a bond of union for all who in their hearts believe in the Brotherhood of Man and the Fatherhood of God, as it tends to remove all barriers to the communication of mind with mind, to level all the walls of separation and to make all mankind akin. It is indeed one of the highways leading to the

realm of the "Prince of Peace." The writer will be pleased to correspond with any inquiring Temple members with regard to the above.

GEO. STORY.

SAN LUIS OBISPO, California.

TEMPLE HOME ASSOCIATION NOTES.

The regular annual meeting of the Temple Home Association will be held on August 4th next. Notice of same has been sent out to all Association members.

Members should extend a cordial welcome to the *Halycon Clarion*, the first number of which appeared at the last monthly assembly of T. H. A. members. *The Clarion* is printed on a typewriter with Miss Tanquary as Editor-in-Chief, aided by a brilliant staff of contributors and correspondents. The main policy of *The Clarion* at present is to present items of interest to Association members assembled at the monthly meeting. We quote below a number of the items appearing in the July issue of *The Clarion*. It might be of interest to members to learn that the three-horse-power electric motor to furnish power for pumping water has been installed since *The Clarion* went to press.

RECOMPENSE.

By C. H. DENNIS.

How can we have love and compassion without first being able to give it? We cannot cherish without being cherished. We cannot help without being helped in return. But they that work for the return do nothing, get nothing. But they that work for nothing and give all they have, have all there is to be had. We cannot accomplish the highest love without seeing it through the window of pain and sorrow, and in order to look through the window of suffering, we must suffer.

July 4th was made the occasion of one of the famous all-day outings of the T. H. A., with Mr. and Mrs. Thompson in the capacity of host and hostess at their charming home above Arroyo Grande where they had prepared a delightful retreat on the banks of the stream, with shady walks and hammocks swung in cozy nooks. Before luncheon various athletic sports were indulged in, such as jumping across the stream, vaulting over a pony's back,

hop-skip-jump, wading in the stream, etc. Several of the ladies participated in some of these.

Under the trees on a table adorned with exquisite roses and two enormous dishes of strawberries a picnic lunch was served with Old Glory floating above. After luncheon Dr. Dower with glowing eulogy introduced the composite orator of the day, when a more or less inspiring speech was made by "It."

To close the festivities Dr. Dower in his official capacity as chairman of the day proposed a vote of thanks to the host and hostess.

EVALINE EARLE.

Miss Read of the Open Gate contributed the following:

We have one with us who is doing his whole duty as presented to him at this time. Baby Lincoln is working well and faithfully in building his Temple, and no fault could possibly be found with his work. It is perfect of its kind. His speech may not be quite intelligible to the average mind but to alert, keenly interested baby-lovers there is a world of meaning in the two little words that at present form his vocabulary.

"A-goo! A-boo-boo." Is it nonsense? If you think so you will change your mind if you sit beside his crib and watch him.

Miss Read has translated for us the following taken directly from the original a-goo language at the inspiration of William Lincoln Witkus, the only representative of which universal language we have in the grounds at present. The subject of Baby Lincoln's message to us is Duty. This is what he says: "Do your duty! Attend to your duties." * *

The Halcyon water pump is suffering from a fatal attack of intermittent paralysis. It was hoped that by careful fostering and the use of hot and cold applications with its entire staff within call at all hours of the day and night, it might be induced to linger on over convention. For a time it looked as if the alarming symptoms had been temporarily overcome, and gardener Dennis, who for two weeks had scarcely smiled, and who has been known to go 100 yards out of his way around the garden to avoid the reproachful glances of his cherished cabbages, had noticeably brightened. The water began to flow again. But just as the slowly wizzling bean had lifted its toughening pod to sniff once more the fragrant attar of onion that had perfumed the Halycon garden in damper days, a relapse took the engine. No water! A consultation was called with

Dr. Dower, Dennis and Bartram, and a specialist all the way from Santa Maria. On being questioned, the engine shook her weary cylinders and said she was tired, begged to be left in peace. The diagnosis showed the trouble to be valvular contraction, rheumatism of the joints, and alarming signs of locomotor ataxia! It proved too correct, and the next day additional complications set in in the form of palpitation of the sparker and shortness of breath. To keep her from rushing from this plane altogether, oxygen, electricity and gasoline has been administered. At the present writing her sides heave and she is reluctantly chugging. She has promised to be good until the arrival of the new three horse power double chested motor with all the chug-chug energies of engine youth. This last duty fulfilled by our steady going old servant, we must say good-by and let her off to the celestial iron heap where all good engines go.

[EDITOR, *Clarion*.]

The glad news comes from the chicken ranch that "Blanche," one of the pullets of this year's hatching has broken the record of this part of the country on the fourth of July, by laying an egg at the unprecedented age of four and a half months. Six months is said by expert Ewing of that department to be the age at which a very ambitious young pullet may some times lay her first egg, but these precious young dames of our chicken ranch are indifferent to the age limit. Within the next month fully half a dozen are expected to follow Blanche's example. Since the last hatching on June 1st, 2,400 have been feathering into buxom fryers, 175 young roosters have just been sold and within another week or two, 200 2-pound roosters will be ready for the market.

[EDITOR, *Clarion*.]

FROM THE MESA.

By W. H. TOWNSEND.

Once upon a time there was a wise one, a city chap, who heard of the Simple Life. He mused and thused about it, but he had never tried it. So he said to himself: "I will try the real thing." He packed his grip and took the train for a little burg by the sea. He went to a big house with a steeple on it, called for the proprietor and said: "I want to try living the Simple Life, to get close to nature, develop my muscles and be where the vibrations are high." "Well," said the proprietor, "I'll see to it. I'll take you up the Mesa." So on the morrow the proprietor took him to where a

vegetable known as the wild radish grew and said: "You see the radishes are high here as well as the vibrations, Here are 30 acres. Across the fence are 40 more. You will find nature very close to you when the breeze starts." The wise one took the hoe and chopped. The wind began to blow. The vibrations began to rise and so did the sand. He was getting close to nature but he said: "I'll finish those 30 acres or break a G string." At last they were finished.

But the wise one did not know the anatomy of the wild radish. He took a stroll back to see how things were where he had started. There they were again, the same old radishes as thick as ever. Like Topsy they had grown.

The wise one threw down his hoe and wrote this letter:

"Dear Charlie—I am on a place called the Mesa. It is about 409 feet above the sea, and when the wind blows it is still higher. I have been trying to exterminate a vegetable known as the wild radish. The cat with the nine lives is nothing to it. Like Banquo's ghost it will not down. It sticks closer than a brother. I told you I came here to get close to nature. It is no trouble. The wind just picks nature up and throws it in your face. You cannot tell what a day will bring forth. One day you will find the biggest part of your ranch moved over to your neighbor. You need not worry about that for the ranch of your neighbor has moved on to yours. If you want to try it where the vibrations are high, come to Mesa and pay off Karma by working the Simple Life down out of the ether into the real clouds below. On the Mesa those clouds will be interpreted for you.

Yours truly,

A WISER ONE."

TEMPLE ACTIVITIES AND NOTICES.

Brother D. L. Petty, and his family, are now settled here, in their newly built residence, near the Sanatorium grounds.

* * * *

A neat building for the Halcyon postoffice has been erected just north of the Temple Headquarters cottage. Mr. Wm. W. Kent is the postmaster. Members should bear in mind that *Occano* is the railroad and telegraph station.

* * * *

From letters received, we expect a larger attendance than usual at the Convention.

The topics presented by the Temple Builders during the past month at Hiawatha Hall, Oceano, were as follows: The Creation; Building the Body; Becoming With the Whole.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

* * * *

It is requested, that in all cases of changes in address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured. TEMPLE SCRIBE.



THE HOME INSTITUTE

For the Cure of the

Liquor, Opium and Morphine Habits

It is now a well established scientific truth that the LIQUOR, OPIUM and MORPHINE Habits are curable diseases; that DRUNKENNESS is not a vice, crime or sin,

but a DISEASE that can be cured by proper scientific treatment.

At the Home Institute the renowned Oppenheimer treatments and methods are used. New York City is the headquarters for this treatment, and it has been adopted by the State of New York Legislature as the treatment to be given to drunkards convicted the second time, if they elect to take it in the place of sentence. This treatment is endorsed by thousands of men and women of national and world-wide reputation, such as Lady Henry Somerset of England and Bishop Henry C. Potter of New York, Father John J. Hughes of the Paulist Fathers of New York, Cyrus Edison, M.D., formerly Health Commissioner of the Port of New York. Scores of others as prominent have publicly endorsed the treatment.

CRAVING FOR LIQUOR IS REMOVED in TWENTY-FOUR HOURS. Under this treatment shattered nerve centers and all bodily functions are restored to the normal condition. **THE HOME INSTITUTE** is a branch work, of the Halcyon Sanatorium, located near Oceano. **CURE is GUARANTEED.**

Call or Address THE HOME INSTITUTE, Halcyon, Cal.

The Temple Artisan

Vol. IX.

SEPTEMBER, 1908

No. 4



PROCEEDINGS OF THE NINTH ANNUAL CONVENTION OF TEMPLE MEMBERS.

On Saturday evening of August 1st a social meeting was held for the good of the occasion, giving opportunity for members to become acquainted, and for the announcement of the programme of the meetings.

Happy and harmonious forces were outpoured at this meeting and the evening was enjoyed by all. Good music, vocal and instrumental was rendered by Dr. Little and Mr. Westfelt, and others of the Centre. The Convention was fortunate in having with it this year Mrs. Parsons of Syracuse, N. Y., whose vigorous support and assistance in all matters musical helped to make the convention meetings interesting and uplifting for all. The chorus singing under direction of Mrs. Parsons was enjoyed by all, especially the rendering of "Hail Orpheus. Hail," and "What the Bells Say." It was evident to all that the musical talent of the Centre is increasing with each year.

The readings of Mrs. Atkinson and Mr. Charles James were also appreciated. Impromptu talks were made by others. Refreshments of fruit were served, and at 10 p. m. the members dispersed to reassemble the next morning at 10 a. m. for the first meeting.

THE FIRST MEETING OF THE CONVENTION.

In the name of the Great Lodge of Light, Dr. W. H. Dower opened the meeting and invoked the blessings of the Master, that the "Great Unifier, Spirit of Universal Harmony, Love and Wisdom, might bind in bonds of holy brotherhood all Temple Children." The convocation hymn, *Gitchie Manito the Mighty*, was then sung by all. Then after a few moments of Silence, the charge "To the Warriors of Light" was splendidly rendered by Dr. Little. Dr. Dower has previously explained that this charge had been given to the original Seven when called together by the Master in 1898 to found on this plane the Temple Work. The words of the charge has been set to notes to resemble as nearly as possible a bugle call. The words are as follows:

"WARRIORS OF LIGHT, WARRIORS OF TRUTH, I SALUTE YOU IN THE NAME OF THE GREAT WHITE BROTHERHOOD. GO FORTH TO BATTLE WITH THE POWERS OF DARKNESS, ARMED WITH THE SWORD

OF THE SPIRIT OF GOD, THE BREASTPLATE OF RIGHTEOUSNESS, THE HELMET OF ETERNAL TRUTH. SEE TO IT THAT NO STAIN REST ON THAT ARMOR, NO RUST ON THAT SWORD, THAT YE MAY BE ONE WITH US, ON THAT GREAT DAY, 'BE WITH US.'"

The reports of the four general officers of the Temple were then presented.

REPORT OF THE TEMPLE SCRIBE.

To the Members of the Temple:

Since our last Convention, the Temple work has made progress, as in the years before. While the outer work has held its own, as usual, it has been a year of stress and strain on the inner planes, as no doubt all of you know.

While some members have dropped out, as is always the case during any year, the real increase in the spirit and power of The Temple has never failed us, and never will.

From about the first of July, regular Temple services have been held at the Headquarters Cottage every Sunday afternoon.

The Central Square now holds its meetings on alternate Friday evenings, viz: the second and fourth Fridays of each month.

CHAS. L. HARRIS,
Temple Scribe.

REPORT OF THE TEMPLE TREASURER.

Upon looking over the past year's work with the purpose of sounding the true tone upon which to build for the coming year, one thought alone immediately and persistently set itself into vibration.

"Lay up for yourselves treasures in Heaven, for where your treasure is there will your heart be also."

Too often we think of the monetary needs of the work from the outer aspect only, but when we realize though but in small part that it is one of the most sacred trusts placed in our keeping, but another symbol of the Grail itself, the wine of which shall never be lost or desecrated, we will be more eager, nay we will allow nothing to stand in the way of our going to the utmost to make our treasury the consecrated vessel through which the blood and water of the spirit may flow continually, making it a true source of vital support to whatever be dependent upon it.

So today before entering into the outer phases, let us here in the seclusion of the inner chamber of our hearts together, open our treasure box and see what lies therein for us to guard and cherish.

Here in the outermost apartment lies an orange red topaz telling us through the brilliancy of its glory that out of the throes and pangs of the conflict with materiality are born into life and usefulness the essence of those experiences which alone can lift up the head bowed down, strengthen the feeble knees, dispel the darkness, and animate the crystalized substance about us with the radiating light of the Sun of Righteousness that giveth ennobling power to body and mind alike.

And here in the next apartment lies a rare amethyst with its delicate coloring silently speaking to all who can hear, of the honor of true service, without which no ideal can be achieved, no hope worth cherishing be attained.

Behold the Ruby; great in its Strength, calm in its Victory. Put it in thy belt and gird it about thy waist, that thou mayest hold fast the Sword of the Spirit of God with which thou shalt go forth to prove thyself a Warrior of Truth and Light.

An Emerald? Yes. The illuminated material will is indeed a necessary gem for the building of both inner and outer Temple, for does it not lie in the natural arch between spirit and matter, the narrow gateway through which we must pass to lay our first-found treasures in the sparkling light that shines from the Helmet of the diamond soul of discriminating Wisdom and Eternal Truth?

Lo! can we accomplish the Great Sacrifice required? Shall we be deemed worthy to place the quiet sapphire, the sacred gem, the jewel of long suffering, in the breastplate of the high priestess, there to catch the gentle reflections of the white light of the Unifier as it draws us into the all-enfolding embrace of Infinite Love?

Having gazed upon these wondrous gems, these scintillating jewels, do we not find ourselves instinctively turning inward in search of some faint glimmering of their master glories within ourselves? Who among us can deny that he has found, deep hidden within the soul, a radiant spark of corresponding revelation? How many of us may say that we have kept that light clear, that we have allowed it to shine forth as the Sun of Righteousness in our Father's realm? Alas! must we admit that we have darkened its glory with the shadows of fear, contempt and betrayal, or exchanged our most precious jewels for a handful of cinders, mud or filth.

Possibly an examination of the outer treasury will answer these questions for us.

(The report in figures for the year was then read).

As a whole, the payments of dues have been regular and the increase of membership steady, showing that the members are conscientious, with fulfillment of obligation and that the work is continually growing.

The financial panic of the past year, however, has affected the Helping Hand Fund considerably. While this is not to be wondered at, we would have the members bear in mind the fact that as they would give their most vital efforts to save their own homes from destruction, their own families from suffering, in the midst of a crisis or panic of any nature whatsoever, so are we called upon to even greater degree by the Great Lodge of Life, through the universal outreach of our work, to save this Home, as a refuge for the child Humanity in the days that are to come, when the individual can no longer stand out against the combined forces of the world.

So when the pressure comes upon us, as come it will, and we know not which way to turn, on which path our duty lies, let us ask ourselves this question. Can I save myself and my loved ones from peril while my emperor lies dying in prison? The old song was not written for material warfare only, it has not survived the century because of its musical worth alone, but because through it a profound truth was uttered by the Warrior Himself as He battled in the revolution of Divine Freedom against personal dominion. Similar conditions are facing us today. The Emperor of Com-

passion is waiting for us to awaken to consciousness of Him, is standing by in silent and conquered suffering, imprisoned by our ignorance and materiality, loyal in our faithlessness, ever sounding the trumpet call to "Go forth to battle with the Powers of Darkness, armed with the Sword of the Spirit of God, the Breastplate of Righteousness, the Helmet of Eternal Truth."

As we are assembled here today in high aspiration, and with mutual sympathy overflowing from our hearts, it would seem easy for us to accomplish more another year, to polish our stones for a royal setting, but as we separate one from another, each to journey along his own allotted path to meet his own particular experiences, to struggle with his own peculiar difficulties, let us remember that if we would see realized the resolutions made here to-day, if we would fill the storehouse of our Lord, it must be through the Vows of our Poverty, the Purity of our Purpose, the Simplicity of our Obedience, allowing no stain to rest on our armor, no rust on our Sword, that we may be together as One on that Great Day when the Trumpet shall sound.

JANE W. KENT.

Temple Treasurer

ANNUAL REPORT AND MESSAGE OF THE OFFICIAL HEAD.

To All Comrades in Convention Assembled:

On re-reading my message and report of last year to the Temple, I find that it is particularly applicable to all conditions obtaining this year—and recommend members having that report which was printed in the September, 1907 Artisan, to read it carefully again. To repeat all the data given regarding the work, would be a waste of time, as practically the same conditions obtain as last year. Definite additional progress has been made along certain lines, which I will point out here, as well as any changes.

It is necessary to constantly keep in mind first principles, else we forget the fundamental lines on which we are working; also to remember the admonitions received from higher sources, lest we step unknowingly from the shine into the shadow which lieth ever so close alway. Therefore I quote from the last year message of the Temple Guard as vital now as then to every member. (See page 67. "Temple Artisan," Sept., 1907.)

No nation was ever organized that did not have to guard against its Benedict Arnolds, no religious body was ever formed by the Lodge that did not suffer from its deserters, who in the hour of battle took to cowardly flight. And such has been the experience of the Temple. Because of its universal nature it must give all who apply, their opportunity, even though it is evident to the Heads from the beginning that the lower forces mentioned above dominate some. There is always the chance that the saving power may act and transmute these forces even at the eleventh hour.

It is gratifying to be able to say, that never was there such a solid loyal nucleus of devoted members as now at the Centre. These loyal members have proved themselves, and stand as a solid phalanx of protection to the Centre. One by one new-coming members are being added to this loyal body; but it is only after they have passed the Dweller on the Threshold of

personality, and are above being influenced by personality that they can be of any use to the Lodge in protecting the Centre of Light which it is building up on this plane. The most gratifying evidences of loyalty and the great devotion of members on the outside is constantly to hand, and many of these members look forward to the time when they can become workers and fighters at and for the Centre upon the Field of Battle itself.

THE HALCYON POST OFFICE

The very recent establishment of this office marks another mile-stone in our work. It means a public office, around which must inevitably gather other organized material conditions which make for the extension of the work. This office also indicates the growth of our work, for it was granted at Washington, D. C. on the showing of the quantity of incoming and outgoing mail from the people and members resident at the Centre, as well as the institutions which would make use of it.

THE INCORPORATION OF THE TEMPLE.

During the past year, under the title of *The Temple of the People*, the Temple has been incorporated as a legal entity under the laws of the State of California provided for a religious body of this nature.

This also marks a new and important epoch in the work, indicating a coherent organization, and that the work had advanced to that point, spiritually and materially, where another step in advance was necessary; that, in fact, The Temple was outgrowing its swaddling clothes and preparing to take its place in the world, to stand on its own spiritual and material feet, thus able to work by virtue of its own inherent power and Light. A passage was then read from September, 1907, ARTISAN from "Present Status of the Work."

GENERAL.

In 1878, the Great White Lodge sent their agent, H. P. Blavatsky, to the western world to deliver their great Message of Truth, which has now permeated and leavened the world of thought under the Name of Theosophy. In 1898 when the Theosophical body was rent into many fragments, they took up the broken strands and bound them together into *The Temple* at the time in 1898 when one great cycle closed and another began. A new vibration was imparted to this planet at that time, and all nature took a step upward. This has been felt by humanity as a distinct impulse, and accounts for the great strides taken along the lines of scientific discovery as well as philosophical and social endeavor during the past ten years. This great spiritual impulse is felt by humanity mentally, physically and spiritually. Coincident with the great strides made for economic freedom by humanity, we find the people awakening to a realization of their spiritual heritage of truth which also is mental freedom from the iron fetters of creed and opinion, and a realization of the fundamental oneness of the races of the earth and all creatures, which must come first, before the next step of realization of the God within Humanity. And so *The Temple of the People* is working along the lines which will advance the great work, tolerant of all who do not agree with its purposes and ideals and sympathetic with all who are working for the True Brotherhood of Man without distinction.

WILLIAM H. DOWER,

Official Head

At the conclusion of his address Dr. Dower read the Message from the Great Master "To My Beloved," which was reprinted in the April, 1907, number of the TEMPLE ARTISAN.

MESSAGE OF THE TEMPLE GUARD.

Most cordially do we extend a welcome to each dear comrade here assembled, and as deeply regret the absence of others who have found it inexpedient or impossible to be with us in body, notwithstanding their great desire. With the rapidly increasing need of humanity for brotherly sympathy and understanding; decrease of individual opportunity, the increase of responsibility, and above all, to the loss of incentive resulting from loss of faith in divine guidance; the masses, all unprepared, are facing future terrible conditions, which, though dimly sensed, do not furnish power for right diagnosis or correction.

In financial affairs, we find an inexcusable determination on the part of the devotees of the Golden Calf to deceive the people as to the real conditions now existent. A subsidized press renders this easy, and only the real sufferers are aware to what extent the last financial panic afflicted the working people, and how great is the number of the unemployed at the present time and therefore the poverty and suffering. Only the coming presidential election is keeping back a precipitation of trouble, incomparably greater than that brought on us by the last panic. If we know these things, and are wise, we will prepare for them. A conscientious teacher labors under great difficulties in referring to these matters; for a plain statement of facts is apt to lead the pessimistic pupil to believe said teacher is ignorant of the truth, or purposely reticent.

It is a poor excuse for an occultist who is unable to perceive that the Anglo-Saxon race is being rapidly drawn into a vortex, the conditions of which are inexplicable to the average person. In the majority of instances a man has had no previous spiritual and psychic experiences, such as are necessary to furnish an adequate standard of belief and action. Unknown to himself, he is in the clutch of the very elemental and psychic influences of which he has persistently denied the reality, and he is no more able to control them than a child can control a bolt of lightning. He turns away contemptuously or unwittingly from the only ones who could satisfy at once his intelligence and soul-longing, or in fear of ridicule or a possible necessity for sacrifice, resents advice and direction, all unaware that he is the unwitting slave of some schemer for power, or some black magician who is lined up on the side of evil, in the great battle now on.

The present humanity is in a transitional stage, and during such periods, all the life forces are most keenly active in every unit of any race in incarnation, in every molecule of the matter which composes the bodies used by such a race; the mental vibrations are so strong and so rapid that but a few of the more highly developed men and women can exercise the requisite power of concentration, the psychic calmness and steadiness essential to the formation of a co-relation between their mental, psychic, and material experiences, which alone would enable them to wisely and cor-

rectly judge of the value of any detail of the great ideal that Divinity is bringing to outer expression in this age.

We sense an undercurrent of rebellion, dissatisfaction and worry in people of all classes, which utterly unfits them for meeting with equanimity the results of the action of the present terrible separative influences. Ignorance of the character, power and methods employed by such entitized forces, confuse and stultify the mind. Best friends are torn apart, barriers raised between members of families, and a great cry goes up from each one in turn at "the cruelty of Fate;" or worse still, cold and callous indifference results. If such a one could but catch the bugle-call of the Great Warrior, and rouse himself at the call "To Arms," buckle on his rusted armor, and come forth and say with a glad yielding, "Here am I, Lord, send me," what a change would then be in his mental and spiritual horizon. My soul thrills at the thought of the possible result, if every hitherto quiescent Temple member could catch the enthusiasm of the few, and recognizing the Temple call, stand forth, however limited his sphere, and say, "I don't *care* what others may say, I don't *care* whether this or that comrade is making a mistake in this or that detail of their work, I don't *care* whether or not this or that person is a thief, a liar, or a voluptuary; my Lord has called me, me *individually* to work in his vineyard—to gather his strayed children from the ends of the earth; *that is all I need to know; the Lords of Karma will take care of all else.*"

O my Comrades! could we rise to such a height, we would have no more cause for complaint. we could instantly perceive the dastardly lie told of a comrade; we could easily distinguish between mere human weakness and deliberate evil intent. We could then perceive the cause of our failure in business, social or religious life. But, best of all, we could then see the raising of the Temple of the old Gods—the Temple of the new humanity—rising stone by stone before our eyes; we could see its altars, naves and corridors; see the central flame of living fire; and know, beyond power of doubt ourselves to be a part of it— a regenerated race.

We cannot break the law of chelaship by unfaithfulness, without soon finding ourselves in the Valley of the Shadow of Death. We do not immediately realize just what has happened to us, but the truth is, that shadow has fallen between us and the light; between us and Divine unity; and the Valley of Death—separation—encompasses, stupifies, stultifies our mind and our intuition.

Back of the purely ethical aspect of faithfulness is the action of a cosmic law, upon which all organic life is to a great degree dependent. The identity of the law of chelaship—Faithfulness—with the law of Cohesion is an accepted fact to an occultist; consequently he would know that not only his physical body, but, in a sevenfold greater degree, his astral body, is utterly dependent upon the degree and proportion of the energy of Cohesion—Faithfulness he has evolved.

The body of a naturally faithless, unreliable person, one who finds it difficult to be true to any of life's obligations, is so loosely constructed, the constituent molecules of its various organic centres are so volatile and changeable, that the personal ego ensouling and directing its evolution has but little power over its actions; therefore such a body could not be brought

under the power of concentration, and the Will—the motive power of the individuality—would be useless in the development of that condition commonly termed *Yoga*; and the same is indispensable to the disciple who sets out to cultivate the interior senses.

It is for this reason, preëminently, that the Master harps so persistently upon that one requisite—Faithfulness.

Nine-tenths of Man's suffering is the direct result of his betrayal of his fellow man—betrayal of the Christ within himself.

Knowing that his present body cannot properly function the energy of Cohesion, owing to the past and present over-energizing of bodies by the same force, is it surprising that it may take many incarnations to build up such a vehicle as might be built up in one, by intelligent self-sacrificing effort—build up, as it were, an engine for the equalization of the action of the forces of Attraction, Repulsion and Cohesion. When we place either a positive or a negative barrier between us and the Masters, we cut ourselves off from their help, just as surely as one electrical centre would be cut off from another by placing some non-conducting material in the path of the current. Faithfulness to the Lodge and, its representatives is the conductor of the operating current between ourselves and any degree or individual representative of the Lodge.

It is a great mystery how even a moderately intelligent student can be so hoodwinked as to believe that the Master could hold any communication with, or ignore the unfaithfulness of, some other student who had fore-sworn himself or herself, and had violated every sacred obligation. The Masters are administrators of Divine Law, not violators of it.

The force of Resistance may be just as necessary under some circumstances as is the force of non-resistance in others. An essentially personal cycle for the functioning of the force of Resistance opens, when the life or spiritual interests of another human being are at stake. We are right in exercising the force of non-resistance, if we individually are alone concerned, and the occasion warrants it; but we are guilty of cowardice and treachery if we refrain from defense of the helpless or defenceless.

Here, as elsewhere, the duty—the motive—is the determining factor. The exercise of the power of Resistance practically places a non-conductor in the path of the Lodge current; but the —Motive power—Duty—the Divine Will, can deflect the current and pass it around the obstacle, protecting the obstacle, as it were. It could not so deflect the current if Resistance were offered from a selfish or unfaithful motive.

We grow sick from the pressure and pain when we think of the rapidly increasing burdens of the human race; the age-long antagonism between the races of the Orient and the Occident; the ignorance and utter helplessness of those who might be saved from inconceivable woe, if those who have the knowledge, and the power to use it aright, could have the means to do what their hearts prompt; and we marvel at the ignoring of obligations to "work unceasingly and intelligently for their fellow men," (or teachings to the same effect) by countless members of churches and other associations.

Each day proves more and more the truth of the Master's words to us, and evidences the fact that, paradoxical as it may seem, we can only lighten the weight of the crosses we are bearing, by lifting one end of some other pilgrim's cross.

May the All-Compassionate help us to realize our great opportunity, and draw us together by unbreakable strands of brotherly love; and, above all, arouse in us an unquenchable desire for the attainment of the power of *Faithfulness*—faithfulness to the divine reality within us and all creatures.

FRANCIA A. LADUE,

Temple Guard

CONVENTION NOTES.

DR. DOWER.—We have a number of members with us from different points, some representing Squares, and would now be glad to hear from all. Brother Varian is here; we will give him the floor first.

J. O. VARIAN.—A part of Palo Alto is here and some of it is at home, and some is abroad; but I think the whole of us are here in spirit. We have gained some members during the year and are holding meetings as usual; but beyond that I think we have done something. I think our roots have spread out into wider districts. I think there has been more kindliness, among other factors, in the Temple growth. In saying this, I am speaking of the brotherhood aspect of the Temple growth. The people around Palo Alto have received us with less suspicion. The year has brought us many trials and has made some dents in our armor, but we have had also more light. I can see that the members up there have had a continual shine from the inner world, not merely a flash here and there, but that shine by which their feet are lighted, giving them more of the force and reality of the Eternal All; and as their feet are in that light, they can look and see the wisdom and the glory and understand something of the wonder of the human heart and help those who come to them for help. I think we have progressed a little along that line, and I feel that we are not alone in that, but that all of us here have got an enlightenment along that line and can help each other, and help other brothers outside the organization far better than we were able to do last year. I think we have grown, we have gained a little more of the spirit of the inner world—a little more of the food from the Gods.

MR. TUTTLE, Palo Alto.—I can only speak the word of perfect appreciation, and say that I thoroughly endorse everything that Mr. Varian has said, as I am sure all the Palo Alto members do.

DR. DOWER.—Dr. Little is also here. We have heard his voice in song and would now like to hear it in speech.

DR. LITTLE, Palo Alto.—The words of the song I just sang keep

coming into my mind, because it is something that has been in my mind always. I heard also, "A Voice." The coming into the Temple in my case has been the following of a Voice, and *is* the following of a Voice, as I understand it. And this has been impressed upon my mind: the message of working and teaching after the Voice and in the presence of the Voice, no matter what lesser presence may affect the presence, no matter what avenue of expression the Voice finds, that I may not miss the burden that is given me to carry to and for the other, that I may not be diverted from my path in the work, the service, by anything that comes to me, either good or bad.

Not long ago someone said to me, "How can you be a member of the Presbyterian church and a Theosophist?" but I see no cause of conflict. If there are those other brothers and sisters who are working there and can work there and cannot work in all the lines that I see for myself, if they are working in earnest, where is there any difficulty? As long as there is anything for me to do I can not feel any different about it. It seems to me that a good deal of energy is wasted because instead of taking up the work that is ours to do in the identical spot where we find ourselves, we try to change the character of it, try to turn aside to something else, something beyond, when that is really none of our business. The only business that I have in the universe is to radiate the light of the Voice that I hear, and to walk devotedly and unselfishly before my God.

MRS. CHOICE, East Oakland.—I have no Square to talk about, but we have had a few meetings among people who are not members, but who seem to have a good deal of interest, and I hope they may come in later. They are a changing population, and many are Catholics, and you know they are so set, but they acknowledge that the teachings of the Temple are far in advance of anything that they can get outside of the church; but still they want to stay by the church at present.

DR. DOWER.—We have quite a solid delegation from Los Angeles. Mr. Gibson, Outer Guard of the Square there, is with us.

H. A. GIBSON, Los Angeles.—I might say that we of the Los Angeles Square are here, and very glad to be here. The city of Los Angeles is, I suppose, one of the strongest hotbeds of the spirit of the age that exists on the continent. Psychics all come to Los Angeles, and we have a strange mess with all the different sects, and there seems to be a spirit of disintegration among them,

but our Temple members are strong and solid as they are in most Squares. We have regular meetings with about fourteen people at the monthly meetings. We are not all here, but those of us who are, esteem well the privilege, and are strongly impressed with the spirit that is expressed here. I can often get benefit from the Bible. You know in one place it says, "Not by might nor by power, but by my spirit, saith the Lord." Then another one something like this: "The Lord was not in the wind, nor in the earthquake, nor the fire, but in the still, small voice." And so, I would rather see the Temple growth not very luxuriant outside, but having that still, small voice.

MRS. E. P. TAILLANT, of Encinitis, Cal., then read an appropriate poem written by herself.

MR. CHARLES JAMES.—I am probably the newest of the Temple members, and yet in a way I have been one of you for years. Even before I knew of the organization I was undoubtedly one of you in spirit, because what you mainly exemplify has appealed to me for years and I have found here the things which I think are absolutely necessary for a real, fundamental, sound movement: namely, the spirit of love and earnestness to make for one's self before one tries to fly into the higher realms of the mental and spiritual, a sound physical basis on which to build one's larger growth, one's larger structure, which is the temple, our own individual being, the temple of the living God, as the human body has been called, and the Great Temple which constitutes all humanity, and especially that portion of it which works in harmony for the great end. And there are many who hold these same views, though they may never have heard of you. Some I am sure would join you, and I have in mind now a great soul whose friend it was my privilege to be, who, had he known what you were doing would have approved. One criticism he made on Theosophy was that they did not exemplify the principles of brotherhood. He was nevertheless a Theosophist in a large sense of the word. I refer to Ernest Crosby. He passed into the great beyond about a year and a half ago.

MR. J. H. SCOTFORD, Monrovia, Cal.--Comrades: I have been for some time studying a subject which I think is of much interest to all Temple members, and that subject is the fulfillment of prophecy in Daniel and the Revelations and have asked the privilege of reading to you a portion of the paper which I have prepared on that subject, which I will condense as much as possible as it would

be impossible to go into the whole subject. In case of this paper being put into publication it will be of interest to all members of the Temple to know something on this subject.

(Mr. Scotford then gave a brief presentation of the subject of the fulfilment of this prophecy.)

DR. DOWER.—There are many others here present whom I would like very much to call upon to speak, but we have been in session nearly three hours; also we have another duty to perform, namely, the taking of a photograph of the group, and as this is the best time for that, we will proceed to close this meeting.

The meeting was closed by the recital of the Mantrams and the singing of the consecration hymn.

Many letters to the convention, full of love and devotion, were received from Squares and individual members but limit of space prevents their appearing in this report. The few we are able to quote express the general tone of all.

To the Members of the Temple in Convention Assembled:

My Dear Brothers and Sisters:

Again you are met together in the Annual Convention, and it is not our privilege to be with you, much to our regret.

Nine years have elapsed since the Organization now called "The Temple of the People" was founded on earth. We have been told that is the outer garment of a Real Temple existing in the unseen realms of Being. In this inner Temple are our Elder Brothers, whom we call Masters. They, from their upper realms, call to us to express for them a "Holy Brotherhood on Earth." The Great Unifier, Spirit of Universal Harmony, Love and Wisdom, will bind together in this Holy Brotherhood all Temple children when each member sees himself a stone being fitted for his place in the Real Temple. As in the story of Sol-om-on, told in our English Bible, so in this age these stones are fitted in the "quarries," and when each is put into his place, no noise is heard of hammer or of chisel. The work of emplacement goes on quietly, silently; even the prepared stone may not be conscious at first of his selection as a part of the superstructure.

The foundations of this earthly garment of the inner Temple were laid in obscurity and in trials; now, as the superstructure is rising into prominence, the attention attracted to it causes criticism, and a force that may prove almost too powerful for permanence may be sent against it, so it behooves every Temple member to examine himself and see if he is loyal and true to the work of the Masters, and to their agents on the earth.

We all know that one cannot do his best work when suspected of weakness or inability to perform his appointed work, so, those of us who would perform our share of the Master's behest, may do so most effectually by holding up the hands of the faithful agents at the Centre, by withholding unjust criticism, by waiting, trusting, love, tolerance and justice, holding them in our thoughts, that they are doing their very best in the difficult positions in which they are placed. Let us know that our Elder Brothers are

powerful enough to hold their agents true and obedient to their directions.

The methods of the inner Temple work are not like the selfish schemes of worldly operations.

We shall see gradually unfolding before us a glorious plan as we see the petals of a beautiful rose opening in the sunlight, and in this Temple shall be gathered all who earnestly desire to uplift and benefit humanity. Here may we meet these dear Masters face to face, and "we shall know, as we are known."

Let us hold in mind our highest ideal of this Temple, and of the White City of promise, for only so can they be materialized on earth, in the mind the matrix or mould is formed, and from the inner realms this pattern can be objectivized before us, and become the refuge for the weary children of earth.

May the pure love of the Infinite Father guide and govern all your conferences, that therefrom may go out a force for Unification.

Your Sister,

FRANCES J. MYERS,
Syracuse, N. Y.

Brothers; Sisters; Comrades all:

To you I send tender love and greeting.

We are met at this ninth Convention of The Temple, to discuss its needs, note its progress, and look to its future possibilities, its life—spiritual and temporal. It is well for us as members to ask ourselves what have we been doing through the year just passed to help on this great work? Have we tried to make the Temple a *living power in our lives*?

Have we been more willing to be led, more willing to be taught, more willing to obey? Have we considered each department as much a part of ourselves as the members of our physical body are to it? Have we shown willing hands, feet swift to run, hearts filled with the desire of true service? These are the factors which keep the Temple life moving, added to which the great binding force of Love holds all together in the bonds of Brotherhood, and makes of it a living Unity, not a dead instrument, but full of power and force, out of which it can radiate needed strength and help to us and so to the world.

If we have been filled with the *fire of helpful service*, we must have felt every heart-ache, every physical pain, every mental pin-prick which has come to those here who are piloting the way for us to follow. It's no sham; it's no child's play; it's sacrifice, pain, weariness of heart and body, discouragement which taxes the strongest and most courageous; it's no "Will 'o the Wisp" which beckons us on, no *false light* we are following, but the Holy Light of Infinite Life and Love; the true Light "which lighteth every man that cometh into the world." As we feel the pulsating heart-beat of the Temple, we cannot but see by means of this very light given us, that we have rounded the lowest arc of the circle, and risen out of darkness toward that Light, and having turned our eyes upward we may behold if we will, some of the glory in store for those who persevere and are faithful. As we toil up the hill toward Wisdom, Love, and Knowledge, the task will be harder than ever before, because the prize is greater. We have been coming down into the darkness of dense matter, but now (thank God) our faces are turned toward the Light of Spiritual Knowledge.

I feel sure much progress has been made toward the working out of the great plan laid down by the Master at the start of the Temple work. While we have not made great strides, (for Nature does not move rapidly but persistently). we look for greater results to come out of our small beginnings, and we have been able through persistent effort year by year, to enlarge our borders, and increase and strengthen the different departments of Temple work: even the children combine to do service as Temple Builders while they add to the harmony by lifting their voices in song and praise. The sick and suffering find here a peaceful home, while compassion's loving hands minister to bring these back to health and vigor. Other useful and necessary departments have been established during the past year, so that while we sow and reap, we also gather the fruits of united labor into the storehouse of a Co-operative Commonwealth.

Altruism is the star which burns bright in the Temple horizon; it is graven on its banners, it lives in the hearts of its members, it is that charity which stops at no sacrifice whereby another may receive help and succor; it recognizes the fact that "we are members one of another" and that by eliminating *self* or transmuting it into good, we may be able "to see ourselves in each, and each, in all."

The Temple aims at that Unity whereby its members may be able to live together "in the Holy Bonds of Brotherhood." Discord, wrangling, unrighteous judgment of one another, envy, hatred, can find no home within its borders, for it is built on the principle of *love for all humanity*, and where Love is the ruling principle, God may dwell.

We aim to build a City the very streets of which shall be paved with stones symbolical of Truth, and Righteousness, where even the bells on the harnesses shall ring out "Holiness to the Lord." All this must be brought about through us as Temple members, and this is the work we have in hand. Who of us but rejoice to be a part of it?

We are taught that all manifested things are subject to the Laws of Attraction, Repulsion, and Cohesion, and so we may apply them in our case. When we reach the plane of Unity the Law of Repulsion will operate in driving back all that does not vibrate to the key-note of united action, and the Law of Cohesion will then manifest in binding together all who are in accord with that key-note, for the spirit of Unity cannot obtain until all have reached the plane of harmonic proportion, for on the lower planes of action each one is more or less dominated by discord and inharmony, while on the plane of united action, perfect harmony exists. So my brothers and sisters let us become one with the law of united action, and so tune our hearts and lives that together we may sound the key-note of perfect harmony and love.

I shall look for the report of this Convention with great interest, I wish I could be with you, but I will send the best part of myself—my heart—with a desire that the Beacon Fires which are lighted through your instrumentality may shine out into all the world, calling many out of darkness into the dazzling light of truth and true Brotherhood, and as we see the Temple in our hearts rising into the material Temple, where face to face we shall meet to work for Humanity, we shall never think of the waiting and the watching, the sorrow and the suffering, but rejoice that the Temple has risen out of past ages, and again manifested on Earth. So may we be able

to unfurl our banner upon which is blazened in letters of living FIRE—"HOLY BROTHERHOOD."

In true devotion and faithfulness I remain,

Your sister and co-worker,

EMERY K. MURRAY,

Syracuse, N. Y.

Daya Square, Everett, Washington, to our Comrades in Convention Assembled:

As the months come and go and the years live only in our memory, we find ourselves more and more a conscious force for good in the community in which we operate. Some of us have worked since 1901, and yet, as the world sees we are not large—only a dozen or fifteen. Some of the members of this Everett Centre are with you at Halycon; some three or four are in Seattle; some have gone to more distant places.

The meetings are regularly held, although there have been times when only a few were present.

While yet we are struggling up the mountain side, catching only now and then a glimpse of those distant peaks crowned with their eternal snows of purity, yet do we look forward to that time when we shall become moving examples of harmony, perfect reflectors of Love, and emanating centres of that wisdom which knows and is.

We of Daya Square desire to send love and devotion to you all, and it is our earnest aspiration to feel at least a tithe of that Master-Love which will descend on you as it has in former conventions.

We meet with you in thought and time, if not in space.

MARVIN W. SMITH,

Everett, Washington,

To the Temple of the People in Convention Assembled:

Dear Brothers and Sisters in the holy cause of Truth.—At this writing we are not sure that we can be with you in your convention hours, but are making every effort consistent with the conserving of our material means to do so. We have put off writing to the present hour in the hope that we could state definitely whether we would be there, as we had very much desired to be present at that time with you and our hope may yet be realized. However, it may be that we must be satisfied, as all that is ours will materialize as it is due, and whether we can come or not, we trust that there will be the holy baptism of Love-union and solidarity for all the Temple children felt and realized in every heart, that each one feels strengthened for holier thought and kindlier deed, as the hours of trial and testing come.

With love and best wishes for all we are your sister and brother,

S. D. and E. B. BRILLHART,

Port Angeles, Wash.

To Our Comrades in Convention Assembled:

Dear Comrades—We, the undersigned, on behalf of the members of "Truth Seekers Square of the Temple" send you greetings in the form of love, and best wishes for the success of all your deliberations in the coming Convention. May unity of purpose guide you in all your actions, so that you will be a great radiating centre of Lodge light of which the world stands in

so much need. While the good law does not permit any of us to be with you in the body, yet in thought we shall be with you, and we believe that if you all meet with open hearts that the forces of the Spirit will flow out from you to all the people of the earth.

With love for one and all, we are,

Yours fraternally,

Signed by Members of the Square,

Newington, Conn.

My Dear Comrades:

Again Convention time has ~~come~~, and all who can, will meet at Halycon, to commune with and contact higher and wiser forces. Masters will be with you, to inspire and encourage one and all. I well remember the last Convention that I attended three years ago. The forces were very strong and inspiring, giving us help in many ways. It will be stronger this year.

You at Headquarters are doing a noble work for humanity, as well as for yourselves.

My sympathy is with you. I shall think of you at each meeting, so shall be with you in spirit. I shall send all the mental and spiritual help I can. I feel a bond of brotherly love for all Temple workers, especially those of you who are at the Centre, and in the thick of the fight. But be of good courage. Remember that the power of the *Will* with *Faith*, will melt away all obstacles. The mind is mighty. You *can* and you *will*; *this* must be your motto. With a God-speed I am as ever, yours most truly,

LUTHER M. MARSTON,

Los Angeles, Cal.

MONDAY'S SESSION.

Monday afternoon was devoted to the Temple Builders. The meeting was held in Hiawatha Hall at Oceano, the regular place of meeting of the Builders. There was a full attendance of local and visiting Builders, big and little. All were greeted by the children singing,

"Welcome, welcome. How do you do?" and the reciting in concert of "As I was going down the street, whom do you think I chanced to meet?"

Various nationalities and generations crossed the Builder's path, "But to all with outward sign, the same true friendliness did shine, as they said: 'How do you do!'"

The program consisted of appropriate songs, games, marches, reports. Special musical numbers with exercises were rendered.

"Build the Temple Strong and Right," and the "Marguerite song," were among these. The latter was sung in costume with appropriate movements.

The children themselves had a musical composition of their

own to offer. It was a rendition of the Twenty-third Psalm. During the past weeks each child had sung the words to music that appealed most naturally to him or herself. Selections were then taken from the different songs, making one complete composition, which the children sang during the programme. None who listened to it could fail to hear the beauty and tenderness as well as the dignity of the force it contained.

The entire meeting was filled with a jubilant expression of the bubbling child force in which all present participated. The following are the reports and addresses during the meeting:

REMARKS BY MRS. JANE W. KENT.

Dear Temple Builders:

Young and old, here present and absent. May the love of the Christ be with us all and keep us close in the spirit of childhood.

It is beautiful to be gathered together here to-day to greet one another to talk over our work, to sing our songs and to play our games, but it is far more beautiful to know that there dwells within each one a light of love so clear, so true, that unites with the love-light in every one else this wide world over, though they be near or far, rich or poor, young or old, good or bad, making us all One in the Great Father-Mother-Light, that comes from the Heart of God. And do you know, children, that is all it means to be a Temple Builder? It is so very easy that sometimes it seems very hard indeed. Have you ever thought how wonderful that is? You can not understand it all at once, but you will in time. You long to shine like the sun, to twinkle like the stars, and you will, some day, if you keep on letting your light shine more and more until at last it reaches those starry skies, those heavenly blues.

You are learning to do it now as you raise your voices in song, busy your hands in work, amuse yourselves in play.

All our work here is to help you understand this, that you are one with all life and love, and you will *know* it more and more as you let your heart-light shine, and your love life unfold, like the petals of the beautiful rosebud.

This year you have unfolded a petal of loving friendship for others in holding these public meetings and sharing whatever truth you have found with others. It is the petal of sacrifice or service, and we have found that instead of being an ugly petal with an unpleasant odor, it is a most delicately tinted petal with a gentle fragrance.

You have unfolded not only one petal but a number of them; for as soon as the first one opened itself to the sunlight, others were given an opportunity to do likewise; and little by little you have established not only these public meetings but the beginning of a *real Builder's School*, that will grow and grow, and have so many children attending it that it will be difficult for you to look back and remember that it ever was so small as to have a beginning.

This may surprise you very much, but you will see something of what I mean by looking back only a few months and seeing how much we have grown in that short time.

You will see what I mean by this being a Builder's School when you remember the different things that have been studied here during the year.

Perhaps you are surprised again to hear that you have been studying at all, and in one way you have not. You have just been unfolding some petals of that beautiful rosebud we mentioned before.

It was all done so quietly by the Seven Playmates that came tripping into the last Convention meeting, that you scarcely knew anything was happening at all.

Of course you know the music fairy has been around, for you have listened to it so carefully that to-day you are singing not only the beautiful songs that others have given you, but you have one of your own, one which has come right from your own hearts as the Voice of the Good Shepherd of Love sang within you. This is indeed a true way to study music, and I am sure this song of the Good Shepherd will always mean much to you, because it is one you have written yourselves, and is a part of yourselves, as all who hear it will feel.

The Nature Playmate has come to you in the League of Kindness. In that League you have the opportunity to take up any link in nature and become friends with her.

Other Playmates have been around with Colors and brushes for painting, forms and clay for modeling, numerous means for Counting, occupations to keep us busy, entertainment to make us happy.

Our Entertainer will show us how great a study we have started in our games, plays and exercises, and how much more they mean than we ever dreamed they could be.

So you see each point of the star has been visited by a fairy while the Love Playmate, the Christ Child, has been at the Centre continually, and is asking you to-day to help send out the light and strength and power, to build here at this Centre a Home for Children. The centre of anything stands for home. The Temple Centre is the Home of the Temple. No family is complete, truly filled with life and light, sunshine and love, without its children. So the Temple Centre, the Temple Home is not fully complete without some place being provided for the care of the Little Ones of the Master.

We would call to the attention of the Temple members the fact that the Builders' work is just entering its seventh year, a very important year in its development; so, in all our efforts, in all our undertakings, at all times, in all conditions, we ask for your love, help and protection to hold us on the right path, to strengthen us for the battles that must necessarily be ours to conquer, to enlighten us in the lessons that will be given us to learn.

GENERAL REPORT.

By WM. W. KENT.

There has been but little change in the membership of the Temple Builders. The members at a distance from the Centre have received the lesson leaflet or THE ARTISAN. The decided gain in the work has been at the Centre where the membership has been increased by the coming of a number of children, among which were Sunshine Group of Everett, Wash., and Unity Group of Phoenix, Ariz., both of whom have come in a body and become a part of the Central Group.

However, much interest has been shown from a distance by the good work done and encouraging letters received, and also by the contributions in cash amounting to \$21.38 for general purposes, and \$98.97 for the benefit of the little boy at the Open Gate.

Aside from this, a member at the Centre contributed \$100 for special purposes, for which \$70 has been expended in helping to equip this hall for the Sunday morning work with the little folks.

Sunday evening meetings have also been held for all Temple Builders, both young and old.

The Temple Builders have made application for membership in the Temple Home Association and have paid \$60 of the required \$100.

A half-acre lot has been chosen which will be allotted to us when the membership is paid in full.

The Temple Builders have also started an industry in the ownership of ten hives of bees on the Mesa, and two hives at the Sanatorium, from which a nice lot of honey has already been taken.

Incidentally and naturally we wish to start at the Centre a Home for Children. Incidentally and naturally because it has come upon us out of the needs of the children, and because it is a proper, true, necessary and natural part of the work at this Centre.

You are all acquainted with the little boy who has been with us for more than a year, and his beautiful, radiant health speaks complete success. There also came to us recently an appeal from a Temple member in Goldfield, Nevada, to take his little baby, eight weeks old, whose mother had passed on. This little baby, William Lincoln Witkus, whom you see here and who was pinched and unnourished several weeks ago, also manifests perfect health now.

Thus the children's Home or Nursery at the Centre has been started, and it must appeal to all as a mutual blessing to the work, and to the children and therefore to the world in its coming men and women.

REMARKS BY WM. H. DOWER.

I am sure that I echo the thoughts of every one here when I say, that when we heard the children singing we felt a beautiful, radiant, illuminated child-force from them. We feel it in our hearts, and it helps us all because we all have it in our hearts somewhere, though it may be covered with rubbish. We all have that sacred place, that place of innocence to which the singing of these children appeal, because it is the real self in us.

Jesus told, how He loved the little ones. He said, "Suffer the children to come unto me, for of such is the kingdom of Heaven." Another great soul wrote, "We must regain the child-state we have lost, ere the first sound can fall upon the ear." We see the importance of this, for we all know what it means to lose the child-spirit, to be grown up, and when we are grown up we desire to regain the child-spirit we have lost, more or less. So the object of the Temple Teachings is to help us to regain that child-state we have lost.

The symbol of the Temple is a little child; and some whose eyes are opened more than others (which means simply that they are able to look

farther into the heart of things), have often seen the Temple symbolized as a little child on that interior plane. Sometimes the little child will be a boy, sometimes it will be a girl, symbolizing the Temple work according to the kind of force that is in manifestation and concerned with the symbol at that time. So I want to bring that point before you. The real Temple is symbolized as a little child, and in accordance as we members of the Temple are able to realize that, and think it, and live it, we become one with that little child which is One on that interior plane with the Great Master of Life and Love, who said, "Suffer the little children to come unto me."

THE TREASURER'S REPORT

by Melvon Burris, was read and a statement made showing the members their opportunity to contribute to the Builder's work if they were so prompted.

THE GENERAL CORRESPONDENT

Miss Gussie Beyer gave a report of letters written and received and solicited more frequent correspondence; this being one of the most important features of the work, it should not be neglected.

REPORT OF THE LEAGUE OF KINDNESS.

This will have to be made more of the nature of an appeal than a report—an appeal to the grown-up children to assist us in the organization of what we have termed the League of Kindness, kindness to all expressions of life,—man, animal, and vegetable. We all have the quality of kindness in us, but what is wanted, and what this League is to bring out is the *conscious* love, *conscious* thought with the act; a love that makes the giving of a mere cup of cold water so charged with inner force, that it will result in more than the mere appeasing of the physical nature—in the creation of something finer.

It is interesting to note the remarks of Luther Burbank upon his production of the thornless cactus, "I taught them through the power of love that they had nothing to fear, that they were protected from the animals which would destroy their lives," so you see the sensitiveness of plant life to the finer forces.

Like the gigantic oak our growth will be slow. It is left to the more ephemeral productions of nature to mature quickly. The possibilities of the League of Kindness are so great, so far-reaching, so limitless in their scope of action, so unbounded by conventionalism, or creed of any sort, that it will take time before any really organized work can be done.

LOUISE FURLONG.

SECRETARY'S REPORT.

There comes a time in the natural growth of things when from one angle there is apparently nothing being done—from the other *all*. It is only

in the highest form of development that there can be an equal distribution of forces; this seems to be parallel with the work of the Builders at this time. Its central growth has been large, far exceeding that of the previous year. That year saw the shooting out of new branches; this the enlargement of the trunk.

April 15 of this year was epoch-making in our work; the Central Group opened its meetings to the public in this (Hiawatha Hall), under the direct guidance of the Temple heads. A series of addresses followed under the title of Nature Talks and Song Services. After that the conducting of the meeting was given to different members with their choice of subjects.

As the Builders were the first to reach out and touch the general public here, we can truly say it has been through the portals of the Child-heart that we of the Temple have made the contact with the outside world.

LOUISE FURLONG.

SOUVENIR AND LIBRARIAN'S REPORT.

Since last year no especial effort has been made to sell souvenirs, with the result that the sales amounted to only \$12.25. The expenses incurred amounted to \$5.80, leaving a balance on hand of \$6.45. Almost all members have obtained articles in previous years, so that most of the sales were made to people in this neighborhood.

The Builders' Library has received a few additions during the last year, the most important of which was the obtaining of quite a number of books for the smaller children and also some for adults dealing with the problem of teaching the children. The younger ones have been given quite an interest in enlarging the Library by the following plan: When a child's birthday comes around he or she chooses some book they would like to have, and brings as many pennies as they are years old to help pay for it. The book is bought, and after the Builder has read it, it is placed in the Library so that others may have a chance to read it.

BARTRAM S. KENT.

REMARKS BY THE ENTERTAINER.

One of the things we have learned since we began to go to school to the Temple Builders, is the interior significance of the Game—of all games that children both little and grown have played in all times. We have discovered through them that every game is an unconscious illustration of a universal principle, and that in every act we do Nature is playing in us her great games of hide and seek, ball, tag, chess, and the dance, whether we know it or not.

It is impossible to give more than the merest sketch of what has been suggested in the study of games from this standpoint, but one of the first truths that appeared in it was that the seven colors, senses, notes on the musical scale; and all the higher correspondences have their correspondence also with the Game. In attempting to classify the numberless games of every description, we found they had little difficulty in falling of their own accord into seven divisions, all illustrating some phase of one of the seven groups. Many illustrate more than one principle, and will not fall into any

one group, but this is the arrangement, which, though not too strictly classified, may be taken at least for a beginning basis.

(1). The Pursuit. The idea of the goal appears, corresponding with the principle of Animal life, the sense of smell, the note *Ra*, the color orange red. Riding to hounds is a typical illustration. Racing would also belong here. It is notable that the part of the body with which this group corresponds is from the knees to the feet.

(2). Plays of Illusion. This is the Home of Art, the problem of interpenetrating planes, their correlation and interpretation. Correspondences are the Astral body, the sense of taste, the note *Si*. Sleight of hand and blind man's buff are simple examples, but there are few games in which this principle does not enter in some form.

(3). Marksmanship. Correspondences are the sense of sight, the shoulders and arms, Red, the note *Do*, and the planet Mars. In it the principle of transmutation, or the destruction of the lower that the higher may live.

(4). Games of so-called Chance. Dice, or rather the cube, with its mystic meaning, may well symbolize the critical state of matter, the tester Saturn, the sense of feeling, which in itself suggests the subtle power of the forces that govern the higher decisions. Games of discrimination and balance illustrated by the teeter board and rope-walking belong with this group.

(5). The Dance. It is as difficult to separate music from the dance as sound from motion. As is well known, the dance belongs to the ceremonial of initiation in the interior Temple, and has a geometrical interpretation also. Our first dancing lesson with the Builders has been planned as on the lines of their diagram, that of a central star surrounded by six others. The movement begins with a step pointing out the form of the star with the toes, six children closely grouped round the seventh, or central star. The six then withdraw into a circle, in a waltz step, and turn in the waltz about the centre, bringing out as nearly as possible the idea of planets revolving about a sun, and returning in the same manner to the centre.

(6). The Search. What better symbol here than the Holy Grail, the Christos? Hundreds of games illustrate this supreme longing and strife for the priceless possession, the aspiration to reach Home at last. In the Search as played either on the field, as cricket or baseball or on a table as chess, the increase in the number and difficulty of the obstacles is the great feature, and only the sixth sense (Understanding), could comprehend the same and overcome them in the end.

(7). For the seventh and highest principle the ball may be taken as a symbol. As the sphere is the synthesis of all, so may the ball be taken to include in itself all games. As corresponding to Love, the note *Sol*, or, better, "soul" the Auric Egg and the Flame of Life itself, it is all, and in all, the child's first plaything, and its final realization also.

GRACE TANQUARY.

THE CHILDREN'S HOME.

BY F. A. LA DUE.

We want the Children's Home for every kind of child, the homeless and those who need to be placed in a home for care. There are countless numbers of little children with tuberculosis. They have come into the world with

that terrible disease,—hip disease and all forms of tubercular illness. There is no more pitiful object in the world than a little child so afflicted, and it is to those children that my heart goes out, much more than to the strong, healthy ones, because the healthy ones have some chance, and the poor little sick ones have nothing. If the parents are well-to-do, they have a great deal more to make their lives pleasant, but they have the same suffering, and it seems to me that there is where our work in regard to children should start, in preference to anywhere else.

There is one thing that has been impressed upon my mind very strongly in relation to the subject of the Children's Home, and it is this: Whatever we may do in that respect we will have to depend upon ourselves for its starting, and in all probability for its keeping for a long time. If we have learned one lesson since we have been in this part of California, it is that it matters not what we may do or may not do to get the good will and friendship of people on the outside, we run up against a serious problem everytime; the antagonism in the minds of those on the outside in relation to religious matters. The people of the world have not been moved to be willing to give the other fellow a chance, and therefore it will only be from those who have been moved to be interested in every humanitarian work that we can depend upon for help in this matter.

I do not know what we can do in relation to this. We have been and are limited in regard to methods of reaching the kind of people that we need. There are no large centres in this vicinity, and consequently we must get away outside of this section to reach the people interested. We can do that best by sending the right kind of speakers and people who are deeply interested, to make heart appeals to those who could help; we must hit upon some plan by which we can reach the outside world to advantage. We must put our wits to work and see if we cannot formulate a plan.

The games, figures and songs of the children throughout the meeting generated a playful spirit that grew rapidly contagious until at the close of the program all present found themselves manifesting the child spirit in genuine interest. The meeting closed by all singing the Builder's verse, "Father, Mother, Brother, 'Sister."

MONDAY EVENING MEETING.

This was a meeting held for the Order of the 36 at the Temple Headquarter's rooms beginning at 8 p. m.

TUESDAY'S SESSION.

The Third Annual meeting of members of the Temple Home Association was held in accordance with the by-laws. More members were present in person than at any previous meeting. Those not able to be present were represented by proxies.

The reports for the year were rendered by the Governing Board

to the Association as a whole, the present standing, financial and otherwise, shown, and two directors elected to fill the places of the two whose terms expired. The two directors elected were W. W. Kent (re-elected) and D. L. Petty. The Association was found to be in fully as healthy condition as last year, with a material reduction of the amount of interest paid on mortgage indebtedness.

The great need is to raise enough capital either on certificates or by sale of beach land to discharge all mortgage indebtedness. This would at once make the Association self-supporting—standing on its own feet in every way.

It was shown that at this time the Association owns property, equities in land, stock, chattels, etc., to the amount of \$28,384.21. Last year, the property, chattels, etc., amounted to \$28,126.83, showing a substantial increase. No increase in the value of land has been entered into, in these reports. Were this considered, the gain would be many times more. The reports and methods were discussed freely by the members present. A full report will be printed and sent to all T. H. A. members and applicants.

TUESDAY EVENING.

A public meeting had been arranged at Union Hall, Arroyo Grande. The hall was tastefully decorated with flowers. The meeting was well attended by the progressive people of the town, every seat being filled and some people standing. General expressions of satisfaction and pleasure were heard on all sides from the town people after the meeting ended. The local newspapers also gave good reports of the meeting. The following programme as announced in the papers, was carried out to the letter:

Convocation Hymn, "Gitche Manito, the Mighty." Music arranged from Verdi's "Aïda."

Selection, violin and piano, "Madrigal" (Böhm). Misses Tanquary and Beyer.

Address: "The Wisdom Religion and Science," by W. H. Dower, M. D.

Solo: "David Before Saul," Mr. Otto Westfelt.

Address: "Christian Theosophy," by Dr. G. B. Little, of Palo Alto, Cal.

Quartette: "Cast Thy Burden on the Lord," (Mendelssohn.)

Tenor solo: "If With All Your Hearts" (Mendelssohn), Dr. G. B. Little, of Palo Alto, Cal.

Address: "Ethics of Life and Religion," by H. A. Gibson, of Los Angeles, Cal.

Duet: "The Lord Is My Light" (Dudley Buck), Mrs. A. Parsons (of Syracuse, N. Y.) and Otto Westfelt.

Solo and quartette: "Thus Saith the Lord." (From the Holy City.)

WEDNESDAY.

This day was given up to the customary annual convention picnic on the Halycon beach. Everybody went. Lunch was spread at noon, and most of the members remained to the second supper lunch at 5 p. m. Swimming, clamming, athletic "stunts," and songs were indulged in as the spirit moved, and an enjoyable day of healthful recreation was spent by all.

In the evening in Halycon parlors interesting Temple Talks were given by the following, interspersed with music: Mrs. M. K. Choice, "Duty"; John Varian, "The Holy Grail"; Mrs. J. Varian, "The Inner Voice"; A. L. Tuttle, "Socialism from a Workingman's Point of View"; Charles James, "Art"; M. A. Sloan, "Brotherhood"; Sydney Hillyard, "Socialism and Art"; A. Munger, "The Inner and Outer View"; D. L. Petty, "Ethics of Occultism."

This meeting and the Ninth Annual Convention of Temple members was then closed by all singing in unison the song: "I CLOTHE MYSELF SAFELY AROUND WITH INFINITE LOVE AND WISDOM."

CONVENTION NOTES.

The half-tone cut of the Convention sent with this number will indicate the number and personnel of members in attendance. Hitherto the picture of convention has been taken on the front porch of the Hotel but the front porch is no longer able to hold all and so this year it was taken out of doors.

The berries on the berry patch of the T. H. A. were in session all during the convention. On Monday morning of the convention several loads of members went up there to help the workers out—so that the farm staff would not have to miss the afternoon children's meeting.

Members desiring a mounted photograph of the convention, nine by fifteen, may procure same from Headquarters for fifty cents each.

Stanford University was ably represented by three members from there, namely: Brothers Arthur Munger and A. L. Tuttle, and Mr. Sydney Hillyard. It is to be hoped that this trio may be with us next year with others from the Stanford Hall of Learning.

Of course this Ninth Convention was the best of all ever held. Each succeeding one is the best because there are more people present, and more results accomplished, more lines laid, and more visible and tangible evidences of what we are building on this plane.

Other new faces were with us at this annual meeting. It is good to see the fresh blood coming into the work. Contact with the Centre should be one of the aims of all members. Here is the Binding Post of the Lodge centre and contacted with the right spirit may bring incalculable results.

The musical part of our program grows better each year, with both a higher order of music and more perfect artistic expression. The convention music is a most important vehicle for aiding the utterance of the Light that is with us at these annual assemblies.

Mr. Charles James, actor and altruist, stopped over to attend one meeting but did not get away until the last day of the convention was ended. And it is Brother James now. Good!

And the children! Nothing like them, of course. You just ought to have been at that children's meeting. How they did show what they had been taught during the past year in songs and action. We expect that if we "old fellows" don't look out, those Temple Builders will be the whole Convention before long, with all their artistic accomplishments and training. They are going to displace us sometime any way in the course of nature—sure.

TEMPLE ACTIVITIES AND NOTICES.

Several visiting members to the Convention remained for some weeks afterward and some are still with us. Among these are Miss H. A. Farrar, Mr. Arthur Munger, Mrs. Choice and son, Miss Wilson, and A. L. Tuttle, and Mrs. Varian. Mrs. D. H. Munger though not able to attend the convention arrived at the Centre after the meetings were over and stayed for several days and seemed to enjoy the post-convention vibrations.

AN OPPORTUNITY. The blacksmith shop at Oceano, owned by the T. H. A., will be vacated on October 1st by the present occupants. The shop is fully equipped with tools, etc., and affords a fine opportunity for any blacksmith member who may desire to come here. It is the only shop in the town and a good living is assured the right person who may take hold of the same. The shop has been run on shares up to the present. Any member qualified or who may know of any one qualified who might desire to come to the Centre should write at once.



THE HOME INSTITUTE

For the Cure of the

Liquor, Opium and Morphine Habits

It is now a well established scientific truth that the LIQUOR, OPIUM and MORPHINE Habits are curable diseases; that DRUNKENNESS is not a vice, crime or sin,

but a DISEASE that can be cured by proper scientific treatment.

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CRAVING FOR LIQUOR IS REMOVED in TWENTY-FOUR HOURS. Under this treatment shattered nerve centers and all bodily functions are restored to the normal condition. **THE HOME INSTITUTE** is a branch work, of the Halcyon Sanatorium, located near Oceano. **CURE is GUARANTEED.**

Call or Address **THE HOME INSTITUTE, Halcyon, Cal.**

The Temple Artisan

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No. 5

Behold, I give

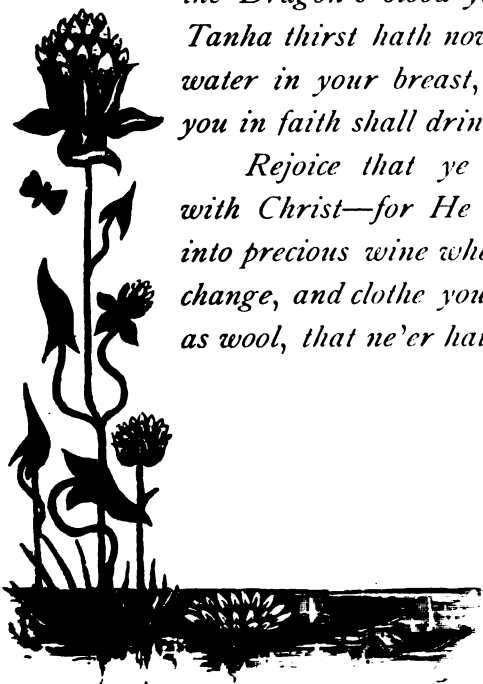


unto thee a key.

THE CHRIST-BORN

*Scarred and broken on the wheel of the Dark Star,
beset by all the wiles of man, and tried by demons fierce,—
the Dragon's blood ye drank to quench the
Tanha thirst hath now been turned to living
water in your breast, and all who come to
you in faith shall drink and live.*

*Rejoice that ye have kept your troth
with Christ—for He will turn that water
into precious wine when comes the last great
change, and clothe you with a garment white
as wool, that ne'er hath borne a stain.*



THE HOLY GRAIL.

Why is it that the golden cup we crave—
 The sweetest cup of all, we never drain?
 From mystic birth-hour to the cryptic grave,
 Its gleam transcends us like a lost refrain.

Dear heart, within its magic chalice lies
 The key to all that e'er has gone before:
 Grieve not; its fathomed depth is Paradise,
 Its dregs the sands of that immortal shore.

It is the burdens borne, the gropings lone,
 The aspirations by thy faith set free,
 Its transmutation, wine life-giving, grown,
 Within the golden bowl thy hopes shall see.

Its wondrous gem-starred rim shines very near,
 When orphan woes are hushed upon the breast:
 Or when for justice rings thy message clear,
 A beacon to the lost or world-opprest.

Seek on, dear heart, the cup is almost won
 When Brother-love to human kin is given:
 And when before its shrine thy quest is done,
 The soul shall see the opened gate of heaven.
 —Mary Jessie Micklejohn, in "The Initiates."

FROM THE MOUNTAIN TOP.

O man of many words, who knoweth not *The Word* thy noise doth hide from thee. Thou reveler within and squanderer of God's most precious gift—who feeleth no regret for wasted lesser lives, and in thy mad extravagance doth often drench the sphere with which thou art encompassed, with streams of energy so wide, so powerful for good or ill, that thou would'st stand abashed but for thy ignorance, thy foolish exaltation of the *shadow* to the throne of Wisdom, thereby rendering thee a piteous object of compassion in the eyes of those—thine Elder Brothers—who stand and wait beside the inner gate they will not enter lest mankind be left alone, a guideless, oarless vessel on the shoreless ocean of eternal life. The gate which they have won the right to open as they will, and pass

to endless bliss and union with the God they long have sought. But, ah, how little understood by man, this sacrifice divine! How oft doth puny man fling back into their faces all the gifts laid on the sacrificial fires, and cry, "I will have none of thee, thou God or Christ, or manikin, whate'er thou art! I alone will choose and go my way without thy guidance or the aid of those who worship such as Thou." Alas! he knows not that he long ere now had sunk to nothingness were it not for those he now contemns. He knows not that he holds within his feeble clasp the instrument to sound the key to all the greater mysteries now in suspension held within that shoreless ocean; the key which sets the bounds or breaks them, to all forms, all lesser lives; but if that key is sounded, he must yield his lower life in rite of sacrifice; that life of sense to which he clings tenaciously, beside which other forms of life seem cold and dead.

He cannot see as yet that in yielding he will find himself, the Self he long since lost.

Only he who *gives his life* shall find and keep his life eternally.

THE HERESY OF SEPARATENESS.

TEMPLE TEACHINGS. OPEN SERIES, No. LXXVI.

It is a well known fact among chemists, that upon the release of a single nascent atom from the other constituent atoms of any compound, by means of chemical action, the released atom seeks with newly aroused energy, to unite itself with any other freed atom within its sphere of movement; but it is not so well known that the newly realized power which impels it to this action, is derived from the shock which the other atoms of the compound sustained from the hammering which they received at the time the atom was freed. The propelling power which launched it into space was drawn from the common reservoir, the reserve force which the combination of atoms possessed; therefore the latter was more or less temporarily crippled by the loss of force. But the loss sustained by the combination was little, compared to the loss which the freed atom must sustain, if it cannot immediately unite itself with other freed atoms; for, like all other users of suddenly acquired power, the velocity and intensity of its action soon causes exhaustion and devitalization, and the strength of the freed atom dwindles to nothing, in short order.

The Temple is now suffering from a condition corresponding to that of the above mentioned combination of atoms; it has sus-

tained a shock by the expulsion of some of its atoms. The expulsive force must always come from within the body, whatever be the exciting cause from without, and the expulsive force of such an organic body is the reserve force which is most necessary for the development of the body as a whole. No matter how indifferent or inefficient be the member thus expelled from the main body, his comrades must suffer from the common blow; but fortunately, the law avenges the whole body by taking away the ability of the one to seriously stultify the future actions of that body, and cuts off his power of profiting by the success of the same, because Nature is constantly working for combination.

Even disintegration is only a factor in integration. It is the negative pole to a positive force. If the main body dies from the loss sustained by the emission of an expulsive force, and a new coalition is formed of the freed atoms, the karmic action which ensues as a result of such necessity will invariably bring a similar catastrophe upon the new body within a comparatively short time, for karma works incessantly to preserve the integrity of the whole, to draw to a common centre the fragments expelled from the centre at the beginning of a great world period. If you were working in harmony with that law, every effort of your lives would go toward the building of any Lodge Centre with which you were identified. Instead of flying off at a tangent at any blow struck against that centre, you would gather every bit of energy in your auric body for the purpose of tightening your grip upon it. If there was an expulsion of disintegrating force within its ranks, you would change it or make it harmless. It is absurd to say that any body or coalition is too strong to conquer by your single efforts. Patience and determination will overcome evil or weakness; and by the exercise of the same you must eventually succeed, or be proved in the wrong by the forces you yourselves have evoked. In the latter case, if your motive has been pure, your real purpose has been served, which was the defense of your brethren, and their best good.

If you desire life, health, happiness, success in spiritual aspiration, take this communication and use it as a bugle call. Get into line, evoke your higher principles, take your place by the side of your Commander and work for the good of the organization. If you let the enemy pound your body (The Temple) to fragments, or to vitally injure its usefulness, you may be sure you will suffer defeat, not *within*, but *without* its ranks, and a worse defeat than ever before, because your original purpose was higher than the

purpose of the enemy—the expelled atom before mentioned. It is the original motive of each atom which furnishes the concentration and integration of the atoms of the organic body. The **expulsion** of the atom is without individual self-conscious motive; it is due to the mass-motive of self protection, and is therefore of a lower order of power; and it is for this reason that the body can be shocked by the expulsion of an atom.

If its composite mass had arrived at the point of self-conscious individuality, the explosion which always causes an expulsion, would occur within the atom expelled alone, and on the confines of the mass, where it could not injure the mass as a whole.

Gird up your loins and work for the individualizing of The Temple as you would work for self-consciousness as an individual.

THE WAR OF ARMAGEDDON.

Do you realize that the war of Armageddon, already commenced on the astral plane, and to be precipitated on the physical, is a religious war? strange as that statement must appear in this age of Iron. This is not recognized by the majority of those who see its coming; but, driving them on with fiendish ingenuity, the demons of darkness are forcing England, Japan, Russia, China, Germany and the United States, and even those fomenting internal struggles between factions, into what appears to a materialist to be a struggle for material power. But, back of all exterior causes, is the struggle for spiritual supremacy. On one side is the accumulated strength, power and fanaticism of the ages, embodied in the "Brothers of the Shadow," leagued against the strength, power, communism, true democracy and conservative force—the garnerings of the middle path, of the "Brothers of Light."

I have told you the forces seemingly precipitated upon members of The Temple by the Brothers of the Shadow were not in reality primarily directed against you as individuals; they are against Us, The White Lodge, the progenitors of the human race, the bearers of the cosmic hammers and battle axes, the Keepers of the Temple of the Holy Grail, and the great war referred to is between the Brothers of Light and of Shadow, and the gages of battle are the souls of men. The final result means freedom or slavery for the human race for ages to come. It means man's victory over death, or continual dying. Man's union with God, or dispersion from God, and it is these tremendous, incalculably great issues, which will make the result of this universal contest the point of balance in the evolution of man, for ages to come.

Look deep enough, and you will see the jewels of truth in my statements. Remember it will be true Christianity, typified by the white race, that will be lined up against prostituted Shintoism, Buddhism, Confucianism, etc., as typified by the yellow race, and the latter are being reinforced by the devil-ridden devotees of demonology who belong to the black races. The Occidental and Oriental races are the vehicles of power, but the one great issue is the higher evolution of man.

Look underneath the surface of all the exterior causes set up by those who are contending against each other in this world-wide struggle for future existence on this planet, and you will find what is sometimes termed religious instinct,—the innate longing of the latent or the awakened soul for consciousness of Self. When that longing has deteriorated by constant indulgence of the sensuous, selfish, lower nature of man through repeated incarnations, the soul is driven out from the body, and the longing for spiritual supremacy, the cry of the created for its creator is replaced by a longing for material supremacy; and a corresponding spiritual degradation to that given by the material uplift, takes place.

The incarnating Ego is thus disgraced and degraded by being compelled to seek the races which are on the downward arc of civilization in order to incarnate. The yellow and black races long since lost their power of interpreting and absorbing spiritual truth. They are only now passing the lower point of that arc and so have but just started on their upward arc; consequently there is a natural religious antagonism back of the material antagonism felt by both races for each other.



THE CHRIST IN THE TEMPLE.

Years ago I heard that the teachings of Theosophy were cold and Christless, the dead child of barren intellectualism. *Today* I hear asked of the Temple and of the Temple Philosophy, what say ye of Christ? I find small answer to make *to him who has not already found the answer* within him. I find silence indeed the only answer worth while to him who finds not in my life and his life the presence of the Christ; who sees not in the midst of the Temple the Christ himself. I am a living epistle, and we Templars are living epistles, and the Temple is a symbol and a sign. If men read not there of Christ, then either Christ is not there, or, if He be there, the eyes that seek for Him are holden. *But to him whose heart has cried aloud, lo, He is here!* I answer, as for

myself I found and still find the Christ in The Temple and I found and still find the radiance of His presence in the lives of the souls who have been drawn to give themselves and all that they are to the service of Him in this His Temple. But anxious ones ask of me, "Are you sure? and if you are mistaken what of the wreckage of life and hope and opportunity?" Then it is that I cast myself on my face before His feet and cry, Oh Thou, whom I see but dimly, but whose arm I have felt about me, and the fragrance of whose Presence fills my soul with vision,—touch Thou my heart that it beat true, and my mind that it be subservient and teachable, and my hand that it do justly, and my feet that they swerve not from the Path, and my ears that I may not miss Thy voice, and my life that I may not cloud judgment, nor cause my brother to stumble. Having cried thus, I stand upon my feet and answer my brother in this spirit,—No, in last analysis, I am not sure, but I have heard a voice and the voice has always said, *you may lose Him* from your heart, and from your mind, and from your life, but *He cannot lose you*. Therefore, if so be, in my blindness, I have missed the Path, and these things I see be but phantasies of a disturbed and undeveloped mind; if this Temple be not His Temple,—nevertheless, of this I am sure,—that He allowed me in blindness to lose the Path, He made it possible that my mind be beset with phantasies, and I am sure that *His arm shall be revealed* in that hour when all these things shall be tested by fire for me and for the *great multitude* who must pass through *great tribulation*. If so be, that, in the fire, that is destroyed which we have built in the one *foundation* which He hath laid in eternity, and we suffer loss and great tribulation, still, out of the fire shall we pass to build more truly. For of this I am convinced, that *we are The Temple which He is building and has built, and we may not be destroyed*. The Temples we build shall all be destroyed until we become one with Him and this is our great confidence—that all that we build untruly shall pass away, until we build with Him and see Him, building, alone. Thus is the Christ-child born, in great travail and in great tribulation.

To you, *fellow Templars*, as individuals and of us all as a whole, I have this to say,—unless we enter into the Presence of the Christ, as a bride enters into the chamber of her husband, seeking there, in aspiration and prayer and silent waiting, the hour when the Christ-child shall be conceived anew within the womb of our love and of our life, and of our understanding, then is our entry into the Temple adultery and prostitution, and no other; and if,

having thus entered the Temple as the bride of the Lamb, slain from the foundation of the world by our sin and uncleanness,—if, having thus entered the Temple as His bride, we prove untrue to Him, and forgetful of Him; and, passing out, give ourselves to any other, where shall we turn? and to whom shall we go to cover our shame? If this, our Temple, be not His Temple, and we are already prostitutes and outcasts, where but in the blazing fire of His Presence heaped with the fuel of His love shall we find the cleansing of our soiled robes? And where shall we flee to escape this eternal fire?

I speak not in terms of theology or philosophy, but in terms of vision. No one need misunderstand me. The words I speak are but a screen upon which I would cast the light of His Presence, that together we may see there the reflection of Himself.

I read yesterday, that there are two people worth while—the *sinner* and the *sufferer*. All have sinned and all have gone astray, and all have suffered. That aspiring soul among us who has reached the highest point on the Path, knows the best and feels the most keenly, how far our best endeavors fall short, and how our truest ideals transgress. Sin, according to the old definition, is any want of conformity to, or transgression of, the law of God. We have all failed to conform; we have all transgressed, and will. The only distinction between the purest of us and the most unclean is in the comparative grossness of our sin. A law is a law, and whether it be broken by the youngest child at his sum, or the oldest sage at his subtle problem—by each alike has the law been broken. Our robes are all alike stained and filthy, and nothing but absolute return to Him can bring us cleansing. There is but one Christ. The Christs of all time are One in Him. There is but one Master. All Masters are but manifestations of Him. There is but one Temple—the Hearts of all His Children. There is but one Church through all time, and that church is the Bride of Christ. There is but one child born to the Christ and His Virgin Bride, and that is the ever-evolving Soul of the Humanity—that is, and was, and shall be.

It is for us to show in our lives the spirit of all this, and to show it so plainly, that the wayfarer, though he be a fool, may read while he runs. We may not act a part. We must be a part.

For: "Unto us a child is born, and unto us a son is given, and the government shall be upon His shoulders, *and of the increase of His government there shall be no end*, and his name shall be called Wonderful, the Prince of Peace."

The whole earth travails and is in the labor pain of a new birth. The Great Serpent waits to destroy that which shall be brought forth. It rests with those who have taken the vows of the true Templar to overcome the Great Serpent by the cleansing power of the life-blood of the Lamb within them, and the word of **their** testimony which is the Sword of His Spirit. Many have **drawn** the Sword with which Peter smote, mistaking it for the **Sword** of the Spirit. Beware lest in the stress of the conflict we **forget** that this battle is not one of garments rolled in blood, but is of **flaming** hearts fed with the fuel of His mighty loving; and, forgetting, draw the sword of Peter, which always smites the Christ, and leave undrawn the flaming **Sword** of the Spirit, which **always** smites the Great Serpent.

DR. G. B. LITTLE.

PALO ALTO, CAL.

LIFE AND DEATH.

Life is challenging death every moment of our lives: the notes are touched but we heed them not: bells are filling the air with our funeral dirge, but we listen not. The embryonic strain, feeble at first, gathers strength with the passing years. On the watch-tower of the brain her vigils doth she keep, and the peals go forth, unconscious to man, till numbness and dumbness seizes all and death claims its own.

To keep the regenerative forces in advance of the destroying ones, is the only sure way of evading premature decay, and reach life's truest, strongest ultimatum. All-enticing allurements have secreted tones. How many of us are fully alive as we should be, how many have all our brain cells in good working order? So we say, we have not, if we are not living in a physical and mental status sufficiently strong to enable us to meet any unexpected event, pleasant or otherwise. Our natural enemy is cautious by advancing or waiting to be duly installed; countless are the avenues for his approach, and unless we vigorously defy his insidious movements, he will overcome us all too soon. Our constitutional vagaries invite the two extremes, following oft-times close upon each other, so that we are forced to take refuge under temporary shelter nearest at hand. What besets us most is the blind assumption of the *knowing ones*, skilled they may be in some departments of science, but their category as a whole is too limited, too confining.

We, in this advanced stage of existence, or human life, need a faith as pertaining to healing or religion, as deep as the ocean, high as the star-lighted skies, broad as the universe. When ideas

are limited in any direction, expansion ceases, and the life current also, and that much is dead, apparently.

The legitimate out-growth of the human will never sinks into insignificance or runs riotously over all else if the offshoots are wisely clipped, and no venomous worm allowed at its roots. The various promptings of the human heart are unbalancing enough, as far as life and death are concerned, without having to endure any unjust treatment from leaders or teachers.

Favoritism stalks boldly over the whole earth and laughs at its own deceit, while death, in all its sickly, hideous forms prevails. Proselytes in every cause are victimized more or less, by those who are born full-fledged into the usages and ways of the gold power. The abnormal condition of the many who are laboring with might and main to balance the scales, that they will not drop with them, calls for a continual prohibition of all extravagant customs among all enlightened people, on the fair face of free American soil.

The astute systems so prevalent among us are simply debauchery when viewed from an unselfish standpoint; but compulsory action vitiates the blood, rendering insecure the fundamental principles of what should be a firm structure. Life—life is the watchword that sits enthroned everywhere, and the necessary adjuncts do their parts in sustaining it although the most forcible relations which they sustain are not observable to mortal eyes. Some writer has said: "We grow to look like what we love best." Do we not all love flowers, and cannot we cause our souls to correspond to a garden of flowers? To be bright, attractive and emit an aura that all will know? We will name the flowers, Love, Hope, Joy, Peace, Faith, Truth, Charity. Temperance and Industry. To personate what is good in all things we love best, will be to rapidly attain a perfect life, a life that death can never reach. Every inhalation will bring newness of life, fullness of character and perfect dominion over self, and all beneath. Every faculty or organ not in a healthy and working order is dead, and we are the accountable ones. We have not dressed and kept the garden free from noxious weeds and forbidden fruit. For we do not believe in having a single tree in our garden not pleasant to the eye or sweet to the taste.

The tree of life is man himself, for that alone is immortal. Who does not enjoy a large, symmetrical, perfect tree? and who does enjoy a knotted, dwarfed, lop-sided one? No, dear comrade, your tree and mine is growing one way or the other. Which is it?

The secret of true death is its completeness into Life.

ENCINITAS, CAL.

E. P. TALLANT.

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EDITORIAL MIRROR.

Therefore perform thou that which thou hast to do, at all times unmindful of the event: for the man who doeth that which he hath to do, without attachment to the result, obtaineth the Supreme.—*Bhagavad Gita.*

✽

How many Temple members, we wonder, are trying to regulate their lives and thoughts in accord with the fundamental spiritual line revealed in the above precept. It is a foundation line of the Cosmos as well as of man in his capacity as a soul builder. Working on this underlying moral foundation line, man builds his life and destiny on a Divine plan. On no other plan will building lead to the Supreme.

✽

And what is this Supreme? In the ultimate, it is the Omnific Light, the Omnific Sound, the Omnific Silence—the Light that is darkness to the material man, the darkness that is light to the spiritual man. In other words it is identification with God—the Highest Good. Particularized, it is the supreme of truth, of wisdom, love, beauty, strength, justice, and all the qualities which in combination is the Crown of the God-head.

✽

To win by losing, to hold by yielding, to possess by giving away, to receive by giving, to gain our life by losing it, to live by dying, to gain the whole world by renouncing it,—the secret and mystery of all these and more are contained in the meaning of the precept of attaining the Supreme by acting without attachment to the result.

✽

The strong forces poured out during the last convention are still operating for good, and many signs show the new impulse and high forces coming into the work for its upbuilding and strengthening. The pruning knife of the Great Sifter is carefully removing the dead wood from the grand old Temple tree and the sap of Lodge life and love is bounding forth to vivify the branches to the very tips.

Members should wake up to the opportunity of using this great force for helping others as well as themselves, for it is a universal force pulsing from the Great Heart of Infinite Compassion, and is poured forth for the help of all creatures.



Brother and Sister Templar: Do not forget to repeat from your heart daily, the mantram: "Great Unifier, Universal Spirit of Harmony, Love and Wisdom, bind Thou in bonds of Holy Brotherhood, all Temple children."

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 55

JUST A FAIRY STORY.

Do you want to hear a fairy story? I know you all believe in them. If you do not you are very foolish children, for they are really true. This one I am about to tell you is, but maybe you will have to think way in and far out to find in what way it is so. Anyway I shall try and help you.

We will begin with once upon a time; that is the way they all do, you know. Well, once upon a time, there was a little girl who had a lovely garden. Work, my! but she did work. Her poor hands were torn and blistered from taking up weeds, her eyes and head ached and burned from the sun, but never a word of complaint came from her lips, although sometimes it was very hard to keep back the tears.

One day a fairy came to her and said: Because of your tired hands, because of your labor, because of your great love, you have created within yourself a substance so fine, that you do not know that it is there. Now you have but to walk on the beds of your garden and at your command there will spring forth the most rare and beautiful flowers. It is not necessary for me to tell you of the joy of the girl, or how in the face of this wonderful gift her past labors seemed as naught.

Then there was another well known in the land of fairies. You may have met her. Hers was a like power but expressed in a different way. Her voice was so sweet, her words so kind and helpful, that from her lips fell wonderful gems, which she gave to the poor. In the Bible it is told of the time when the spirit of kindness and love will so pervade man that the wild beasts will

feel this love in him and come and lie at his side. What is more, the same spirit will enter their hearts and the lion will cease to war on the lamb and there shall be peace. There are in India to-day, men that have gained that power to such an extent that the animals in the woods come to them because they know they are kind. All animals are quick to know whom to trust and whom not, so you see that the kindness that the League of Kindness is trying to arouse, is really a force that can be felt, and what is more, seen by some people.

There is another way that this force can be expressed. It has been said of some people that they are so filled with the beauty of Kindness that when they pass out of our lives it is like the "ceasing of exquisite music."

So, dear Builders, is it not more than worth while for us to try and develop within us that force of Kindness that will make all nature come under our sway? Real flowers may not spring from under our feet, nor real gems fall from our lips. At first, animals may distrust us, for long have they been abused by man; but we will have within our hearts the true and real sides of these things which will make us like the sunbeam, full of light; like the tone of music, full of sweetness.

LOUISE FURLONG.

MOTTO FOR LEAGUE OF KINDNESS.

A touch of Kindness here and there makes the Light shine everywhere.

AT LITTLE VIRGIL'S WINDOW.

There are three green eggs in a small brown pocket,
And the breeze will swing and the gale will rock it,
Till three little birds on the thin edge teeter,
And our God be glad and our world be sweeter!

—Edwin Markham.

A BEAN STORY.

[Written by a little girl after picking beans all morning in the T. H. A. field]

Once there was a little bean seed and it said, "This is such a beautiful sunny day that I think I will push my head above the ground."

So she put her little head above the ground and day by day a little plant grew longer and more beautiful.

By and by it had lots of nice beans on it and people came and gathered them all up and the beans saved lots of people from starving.

LILLIAN CLEMENS TANQUARY.

TEMPLE HOME ASSOCIATION NOTES.

The T. H. A. farmers are threshing beans these days, horse bean and little whites. They also recently bought thirty pigs to eat up the by-products of the bean field and threshings.

Some of our city members may wonder what horse beans are. They are probably called horse beans because as a rule they are not fed to horses, though horses would eat them if they are cracked. The horse bean is a very large bean much larger than a lima. It is said to be used in making flour for sea biscuit and hard tack—possessing a nourishing value much greater than wheat flour and also a much greater “keeping” quality, not spoiling so readily.

The Temple Home Association plan was given by the Master, and in brief, is a plan making for the establishment of an industrial Centre where members and people may come and find their true home under the protection of high and beneficent forces—or the Great Lodge, in other words. Naturally, the first few years is the pioneer stage and the hardest period with more difficulties to overcome. This is the stage where an ounce of assistance will count for more than a ton later on when the work is self-supporting. In other words NOW is the time to help in order to make karmic merit. It is the fundamental aim of the T. H. A. to use every means in its power to make opportunities so that a living can be assured those who desire to come here, but much has to be done and conditions made in an orderly and systematic way and step by step. Slow growth will at least be true growth with corresponding permanency.

In order to make the work self-supporting and extend the lines so that more workers may be drawn here, additional capital will be required for some time to come. The T. H. A. has assets in land and real property worth ten times the amount of its liabilities, but ready money is always needed to help new lines and strengthen old ones. The T. H. A. Board intends to get rid of the

mortgages as soon as it can and here is where capital should come in and help. Were the mortgages paid off the whole work would be absolutely self-supporting NOW. Therefore more capital will help this. It can be raised in two ways, either by members taking out additional certificates, investment if necessary—or inducing others to take out membership or investments, or by buying lots in Halcyon Beach tract.

Therefore, it is recommended if you do not have a membership certificate in the Association apply for one at once. It will cost \$100 and can be paid down at once or in installments of \$5 per month. The work is a work for humanity under the direction of the Great Lodge of Light. The Great Ones of that Lodge furnish the directions and the force—but we, humanity, must do the actual work on this plane—and as has been transmitted to us—if that work is not done in the spirit of love and self-sacrifice, it will not be possible for the Masters to enter in and work with it. And this spirit of love and self-sacrifice depends upon the attitude and action of every Temple member. NOW IS THE TIME AND THE WAY HAS BEEN SHOWN.

SOME BOOKS.

The book shelves of the Halcyon Book Concern present some attractive volumes to the student of occult and mystic lore. Some new books have been added which are of especial interest. One of these is "Lao-Tze's" "Wu Wei," by Henri Borel. In most exquisite and soulful expression are its three chapters on Tao (God), Art, and Love, rendered, presenting the deepest truths of occult philosophy so sweetly and naturally that the mind of the reader responds sympathetically in fullest measure.

Then there are the old "stand-bys" like the "Ocean of Theosophy," "Key to Theosophy," "Esoteric Buddhism," giving, each a thorough outline of the fundamentals of the Wisdom Religion, sometimes called Theosophy. For the vegetarians there is "The Perfect Way in Diet," giving satisfying reasons for his faith and dietary.

There is also that remarkable book "Etidorhpa" which so far as the title is concerned is Aphrodite spelled backward. For the

student of the mysterious and the marvellous there is nothing like it. The wondrous journey to the Centre of the Earth is replete with spiritual and scientific instruction. The narrative in the book is claimed to be literally and historically true, and is the actual account of the real initiation of one who is now a Master.

"The Perfect Way," by Dr. Anna Kingsford, is invaluable for one who seeks the true Christ ideal and the true concept of that Universal Divine Force in all Nature and Creatures which is ever uttering itself in forms of Truth, Beauty, Love and Righteousness.

Several works on reincarnation are valuable. For the bible student, "Reincarnation in the New Testament" is helpful and offers good evidence. "Reincarnation by Walker" is a collection of poems and writings from noted authors, ancient and modern, and shows how the poets "the prophets of the race" have ever voiced that great truth of re-birth in successive physical forms.

For devotional and ethical books, the "Bhagavad Gita" is the work *par excellence*. This book is read by the Adepts, it is said. The depths of Wisdom in it are unfathomable. The "Gita" is the key to all knowledge and wisdom from the ethical side showing the great fundamentals on which all action in men or gods are based.

"Letters That Have Helped Me," is just what the title indicates, helpful to all students who have started on that "path which winds uphill all the way."

"Socialism in Brief," is a neat booklet giving a fine comprehensive exposition of the subject—a subject which every man and woman should thoroughly understand the principles of in these days.

Another ethical work is "Beacon Fires" by B. S. Its chapters are soulful and uplifting and point out the true Path. The matter in the book was given in the very early days of the Temple.

"Light on the Path," and "Through the Gates of Gold," are

simply gems that no student of occultism can afford to be without. The same also of "Voice of the Silence," by H. P. B.

"The Working Glossary," also should not be forgotten for new students who want the foreign words and terms in the literature explained and defined.

The occult romance, "Brother of the Third Degree," thrills with interest from beginning to end and best of all is a rich mine of occult instruction.

"A Dweller on Two Planets" is also interesting and instructive. It is a story that deals largely with Atlantis and purports to have been given by an Adept.

TEMPLE ACTIVITIES AND NOTICES.

Our sister, Mrs. Dell H. Munger, though unable to attend the convention, paid the Centre a visit of several days on her return to her home at Palo Alto.

* * *

The members of The Temple are reminded that October is one of the semi-annual periods for payment of dues. It is always a help to the work if our members respond promptly.

* * *

Our sister, Miss Harriet A. Farrar of Los Angeles, is still sojourning with us, staying at the Halcyon Hotel.

* * *

A younger sister of Miss Grace Tanquary of the Halcyon staff (Lillian Clemens Tanquary) is spending her vacation, of several months duration, at the Halcyon Hotel. The family home is at Denver, Colo.

* * *

We had the pleasure of another visit from our brother, Charles James, about the middle of August. He remained a couple of days, and while here, gave a most interesting and instructive lecture in the Halcyon parlors, on Dramatic Art.

* * *

The office of the Temple Scribe has been removed to the new postoffice building, situated just north of the Headquarters Cottage.

The topics presented by the Temple Builders during the past month at Hiawatha Hall, Oceano, were as follows: "The Will"; "Beethoven and the Symphony"; "Temple Builders"; "Unity."

At the Sunday afternoon services, held at the Headquarters, under the auspices of the Temple, the topic "What Is God," was presented by various speakers, from different points of view.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

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It is requested, that in all cases of changes in address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured. TEMPLE SCRIBE.

INSTRUCTIVE

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The Temple Artisan

Vol. IX.

NOVEMBER, 1908

No. 6

Behold, I give



unto thee a key.

CHRIST OR JUDAS?

Is it Christ or Judas ! Ye who hold the scales of earthly power ?

Have ye yet chosen him whom ye would serve ?

Choose ye must ! The time is close at hand. The breath of angels now is held against your choosing.

The field of battle stretches far away, but ye are near the ever-living gage,—the gage of man's self-consciousness.

With hand outstretched, betrayal graven on his face, stands he who ever at the break of day leaps forth to greet each coming soldier of the Christ, who wearied from his journey long and tedious, crazed with longing for a draught from Lethe's streams, too often falls beneath the spell, and wrapped in glamour of satanic weaving, looks, and listens, falls—and dies.

Art thou of that cast number, son of mine ? Or canst thou see the Holy Grail I hold before thine eyes, and seeing, gird thyself and fall in line behind the King of Kings, to die a mortal's death, mayhap—but yet to live eternally with Christ ?

Will Christ or Judas hold thy mantle in the coming strife ?

Choose ye must—and NOW !



COURAGE.

It takes great courage to train
To modern service your ancestral brain;
To lift the weight of unnumbered years
Of dead men's habits, methods and ideas;
To hold that back with one hand, and sustain
With the other the weak steps of a new thought.

It takes great strength to bring your life up square
With the accepted thought, and hold it there,
Resisting the inertia that drags it back
From new attempts to the old habit's track.
It is so easy to drift back; to sink;
So hard to live abreast of what you think.

It takes great strength to live where you belong,
When other people think that you are wrong;
People you love, and who love you, and whose
Approval is a pleasure you would choose.
To bear this pleasure, and succeed at length
In living your belief—well, it takes strength.

And courage too: But what is courage
Save strength to help face a pain foreseen,
Courage to undertake this life-long strain
Of setting yours against your grandsire's brain?
Dangerous risk of walking lone and free,
Out of the easy paths that used to be.

And the fierce pain of hurting those we love,
When love meets Truth, and Truth must tide above,
But the best courage man has ever shown,
Is daring to cut loose, and think alone.
Dark as the unlit chambers of clear space,
Where light shines back from no reflecting face.

Our sun's wide glare, our heaven's shining blue
We owe to fog and dust they fumble through;
And our rich wisdom, that we treasure so,
Shines from the thousand things that we don't know.
But to think new, it takes courage grim,
As led Columbus over the world's rim.

To think, it costs courage; and to go,
Try it—it takes power, you know;
It takes great love to stir a human heart
To live beyond the others, and apart;
A love that is not shallow, is not small,
Is not for one or two, but for them all.

Love that can wound love for its higher needs,
Love that can leave love, tho' the heart may bleed;
Love that can lose love, family, friend,
Yet steadfastly live loving to the end.

A love that asks no answer—that can live
Moved by one burning deathless force, to give
Love, strength, courage; courage, strength, love;
The heroes of all time are built thereof.

CHARLOTTE P. STETSON.

CHEMICAL ACTION.

TEMPLE TEACHINGS, OPEN SERIES, No LXXVII.

The states of matter commonly termed Akasic, Etherial, Watery and Fiery, by the student of Occult Science, contain the bases of the gases known to Exoteric Science, as parahydrogenic, paroxygenic, oxyhydrogenic and nitrogenic.

By combining, recombining and dissociating the above mentioned gases, in ways known only to Initiates of high degree, divine chemistry evolves a state of substance—a transitory vehicle, for a temporary residence for each division of the spiritual life forces to be incarnated in gross matter during a great cycle. One such vehicle has been recently brought before the exoteric scientific world in the character of *Radium*. When the individualized lives confined in Radium are released and brought into association with one of the gases which has been generated by combination and disassociation of the four first mentioned or primal gases, there is evolved a certain degree of secondary elemental lives, which are subject to the will of the practical occultist, and by means of which much of the mysterious phenomena performed by such occultists is brought about. But as soon as the energy—the will power—which has combined the before mentioned gases is withdrawn, there is an instant disassociation of the atoms of the gaseous vehicle, and consequently a release of the fiery lives.

While the combining, recombining and disassociation of gases is accomplished by means of occult chemistry, and the vehicle so evolved is perceptible to the operator through the senses of smell and taste and can be confined in glass or metal, it must escape from such confinement in order to be temporarily ensouled by the fiery atoms, and unless controlled by the will of the operator after escape, is dissipated at once.

It may be interesting to you to learn that the class of fiery atoms referred to are identical with the latest scientific discoveries in the field of electricity—(the fourth Son of Fohat) designated *Ions* by its latest discoverer. I say “latest discoverer” advisedly, for that division as well as yet more infinitesimal divisions—(Sons of Fohat) have long been known and used by practical occultists who well know the dangers involved by bringing those degrees of the fiery lives into juxtaposition with substance-matter of much lower vibratory action, and consequently are faithful to their trusts and their guardianship of the great secrets imparted to them.

Occasionally some of these nature secrets are accidentally learned by delvers into chemistry and alchemy, and some of the more recent discoveries along the lines of high explosives are the results of such delving: but if the discoverer of such a secret had the faintest conception of the character of the inevitable *karina* which will result from the sale of such secrets for the destruction of human life, he would willingly starve if that were the only alternative, before he would part with the knowledge attained by him; for here as well as elsewhere, where commercialism enters the field, and a consequent degradation of a higher spiritual force is accomplished, the unforgivable sin is committed; in other words, ineradicable, eternal causes, so far as this *Manvantara* is concerned, are set in action, and their effects, like the ripples made in a pool of water by a vigorously cast stone, will never stop until they have reached the outermost verge of that sphere of action and returned to their source, bearing the inevitable effects.

The point of divergence—the line of demarkation between white and black magic, between good and evil action, in such instances as above noted, is drawn by the hand of Motive—Use—and while to the mind of the unenlightened there could be no possible connection between the atmospheric or etherial gases and the attributes and qualities of mankind, there is in fact a most intimate relation.

Nature is continually doing exactly what the practical occultist does occasionally, by combining and disassociating gases, and there-

by drawing a higher degree of the fiery lives to ensoul such combinations, and man is unconsciously using such elemental forces by concentrated will power to accomplish his various designs. As yet this is done in the majority of instances in ignorance of the results of his action or his responsibility, and therefore he is not as accountable as he would otherwise be for the good or evil effects which have resulted from such use. But the final effects of such action will remain to his credit or discredit according to the character of the motives which have been the guiding power of his Will, that Will which furnishes the dynamic power to direct the action of the same degrees of elementals which nature is evolving and destroying continuously in all her dominions.



THE TEMPLE LIGHT.

The fundamental object of The Temple is to teach and reveal the essential unity of all life. Once the mind apprehends and feels this basic unity and reality, sequence upon sequence of correlative truths in form of ideas arise naturally, and take shape spontaneously, in the consciousness, suggested into being by all the nature symbols cognizable by the inner or outer senses. These truths germinate and expand in the soil of our consciousness as flower and plant forms of life germinate and are born from the bosom of mother earth. The earth symbolizes and is a basic reality on the physical plane, as all material forms of life arise from and go back to it. Or again, as living forms are generated in, and differentiated from, the ocean waters—symbol of the great deep—the universal ocean of life and being. The elements composing these forms go back to the ocean element again when their course is run. Any manifestation of form or force is an acceleration or retardation of, the one Rhythm or Motion pervading promordial or universal substance,—any modification differentiates it from its greater self or greater motion and so creating a minor centre of motion or consciousness different from its total or mass consciousness. This modification of the Universal Rhythmic consciousness may be atomic, molecular or cellular. The atomic is spiritual, the molecular is astral, cellular is physical. The natural Rhythm of the one universal substance would symbolize Deific consciousness. A modification of rhythm in any part results in a creation of a system of worlds, a world, or any form of life on any world, bearing a relationship to the total or Deific consciousness in proportion to the number of its vibrations or quality of its modified Rhythm. Deity utters the Universe into being.

TRUE KNOWLEDGE.

When the mind touches this basic stratum of consciousness—the Real—the universe becomes an open book wherein we may read, see, hear, and sense and feel the real Word of God uttered by and through all forms of life, animate and inanimate, around and in us.

True knowledge is the sensing and realization of an inner light back of every fact, and which light can only be known by actual identification with it, mentally and spiritually. In other words, to truly know, we must become the thing which we wish to know—become identified—unified—with its inner light and spirit. Therefore, real knowledge and wisdom can never be gained by mere study of printed books. Knowing this, the Wisdom back of The Temple points out and suggests to the student of life and its mysteries, the great fundamental, moral and spiritual truths on which the Cosmos, the Heavenly as well as the earthly man is built—pointing out that on this divine plan each one is the *builder of his own soul*, and the architect of his own immortality.

LIGHT AND WISDOM.

Through the senses, man contacts the different grades of universal substance, material and spiritual. By the material senses, the material world, by the spiritual senses the spiritual world; therefore by contact of the polarities, the “pairs of opposites” he senses pleasure and pain, gain and loss, victory and defeat, all of which imparts what is called experience. By experience, he arrives at knowledge; by knowledge he wins the power to discriminate between good and evil—and enters into the light of Wisdom. Or to strike another key—in the beginning the evolving pilgrim soul possesses the innocence of ignorance; at the end by traveling the Path—which is himself—and by contacting its shine and shadows, he evolves through the Gateway of Experience to the innocence of Wisdom—with conscious identification with the Highest Good, which is another name for God.

THE GEOMETRY OF THE SOUL.

Man is made in the image of God. Therefore, as the drop of water from the ocean contains in itself all the elements, forces and potencies of that ocean, so man includes in his being, actual or latent, all the planes, forces, powers and possibilities of a God. Truly has it been said by the sages of old—“Man know thyself and thou shalt know God.” And we know God by traveling the path that leads to Him—which Path as said, is ourselves. Traveling that Path, means to contact consciously every point, line, surface and

dimension on all the planes of being from the lowest material to the highest spiritual—with coincident realization of all corresponding qualities and forces in light or shadow—positive or negative.

As we may know the phenomenal world—the physical—by means of a physical body, so may we know the mental, astral, and spiritual or noumenal—real—world—by means of corresponding bodies or principles. Hence, the wonderful possibility of some time making the complete correlation between all the planes of our being and some time while in the physical body of consciously knowing, sensing and realizing the cosmic planes to the very highest—a divine possibility because the corresponding planes are in us or to put it more truly *are* us.

THE GOAL OF LIGHT.

But we must make this divine correlation ourself. No man, no master, no God can give us this divine status. On the great foundation stones of Love, Wisdom, Strength and Beauty, is the true Temple, Cosmic or Human being built. In building on those foundations we win our Crown of spiritual power in the Universal Lodge of Life. And the radiant jewels of eternal truth gemmed in the Diadem of the Soul are the perfected qualities evolved by strong search, sacrifice and effort, life after life in the cause of truth and the service of Humanity which means service to our Higher, Greater and Larger Self—the Christos.

Because of a fundamental moral and spiritual Unity with the All, this identification with the interests of All gives final conscious immortality in the Universal I.

Search for hidden causes in the hearts of people and things. Stand on your own mental and soul feet and realize that no other can grow for you, no other can live for you, no other can eat for you. Try to realize unity with God—the Omnific principle of Life and Love—NOW. No need to wait until this body is dust. If we have spiritual or material wealth and do not know it—of what use? To get acquainted with our real selves—the God within—and which we *are* in reality, is, and should be the divine purpose of life, and to that end all else should be subordinated. And when we do realize it—then we shall know what to do next—how to help the other fragments of our Greater Self to realize it—to point out as far as the Great Law will permit the true Path that “winds uphill all the way”—at the end of which is the Goal of Light and Life Eternal.

Such is the mission of The Temple and all true members thereof.

W. H. D.

The Temple Artisan

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EDITORIAL MIRROR.

"We are God's guests in the Temple of the Infinite."

You have been called to a great feast; condemn not the appointments of the table.—*The Master.*

Build the Temple strong and right,
Build it of the whitest light,
Build it all of colors true,
Build of heart light through and through.

To attain the cosmic consciousness merge thyself in the whole.
thy personal self in thy greater self—Humanity.

Thy true Master is not afar. He is in thee and thou in Him now and forevermore. Find the best in thyself and unite it with the best in all others—then shall be revealed to thee the Path of Light—thy Luminous Self.

Humanity is a mighty god broken into millions of fragments. This god is perfecting himself by the perfection of his myriad parts. You are helping or retarding this process by your every act and thought, good or bad.

Unite thyself in thought daily with the highest and best in all humanity striving to realize the mighty godlike power there. Universal Love will expand within thee and assuredly wilt thou find thy true Master—and need fear no pitfall.

Have we not been told that the strife is on between the Sons of Universal Light and the Brothers of the Shadow. And yet many cavil, and delay the Great Work by their unfaith. They mistake the detail for the fundamental, the personal for the principle. They drift a helpless derelict over the sea of life, ever going but never arriving. In the end wreckage on some reef of selfishness, or stagnation on a sand bar of obsolete thought.

"Awake thou that sleepest and the Logos shall shine upon thee." Get out of the shadow into the shine. The awful blackness of the opposing hosts should not daunt you. Forget not that where great light is, there the shadows also must be deepest and blackest.



It is not men that are at war with the Temple but the powers and principalities of evil. The real fight is on another plane always—and when it is on all in the work feel it in their auric field. The evil in the natures of all members are commanded by the Brothers of the Shadow, the Good is marshalled together by the Master of Light. In the aura of humanity, must be fought out the great fight of human rights. The Temple is the forerunner of what must occur generally later on. If it can be held intact in spite of the hosts of hell—and in the very teeth of the Beast, immense consequences of good will accrue to humanity in the great cycle now begun.



LET US LEARN:

To walk, soul-poised on life's unresting sea,
And not to sink beneath the chilling selfish wave,
To rise on Wings of Faith—as when at Galilee,
He hushed the deep, and won the power to save
A world adrift—engulfed in sea of sin and change

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 56

THE KING OF WEATHERS.

This is a little guessing story about a king who lived in a castle and grew a wonderful garden of immortal plants. His castle had a great round tower from which the king directed the weather by means of a marvelous mechanism. Thus he made his own garden flourish from season to season according to the diligence with which he attended to the duties of the tower.

Now the king was assisted in his gardening by not only the warmth and snow, cleansing winds and nourishing rains, but by little Help-Fairies that grubbed roots, trimmed branches, harvested fruit, and buried things down in winter. All great kings even in

stories, have great difficulties, so you will not be surprised to know that for every Help-Fairy there was a Hinder-elf who mischievously tried to undo the work of its mate as fast as it was done. Love's Hinder-elf was Hate, Selfishness hindered Devotion, and Haste and Cowardice were constantly in the way and treading on the toes of Patience and Courage. But I must tell you no more of their names, for that is a part of the guessing game.

This terrible difficulty disturbed the king for years until at last in desperation he hit upon the plan of locking the Hinder-elves in the Dungeon, for of course this tall, great castle had a deep Dungeon too. At first it seemed as if this arrangement was going to work beautifully, but for some reason the Help-elves themselves soon began to lose interest in the work, and languished about uselessly, as if they actually missed their teasing mates. Joy often became silly and giggled altogether too much; Love began to *pretend* love, and grew absurdly sentimental—and Patience and Courage seemed to have lost a certain strength that the Hinder-elves used to rouse in them. More than this, the Hinder-elves soon began to make such a loud noise with their quarrelling and misbehaviour in the Dungeon, that the king couldn't sleep nights nor be in quiet about his work in the day, so he was finally forced to go down to the Dungeon himself to see what could be done.

The Hinder-elves were delighted at this, and did all in their power to make him enjoy the visit so much that he would never want to leave.

I am sorry to have to tell you that they did succeed in making him enjoy himself, and that he stayed so long that one of the Help-Fairies came to him and whispered him that something dreadful had happened in the tower.

The king hurried above in dismay and found that some unknown Hinder-Sylph had slipped in and turned on the warm weather and sultry winds right in the middle of the snowy season when all the plants had been put to bed for the winter. You may imagine what a calamity this was, for sap had begun to flow, buds to waken, and some ignorant Helper-Fairies had already begun Spring work.

No such dreadful thing had happened since the time the King had given his own garden snow instead of rain, on the Fourth of July, through becoming so much interested in the mistakes a neighbouring Weather King was making.

I will not try to picture to you the king's grief and his suffer-

ing of mind when he realized that it was all his own fault. Just picture yourselves in the same predicament.

Well, the king knew there must be a way out, as there always is if one can only find it, so he set himself to work in earnest. He could not kill the Hinder-elves for they were imperishable. It was clear, too, that he could not separate them from the Help-Fairies and still have a thriving garden. Now this was what he determined must be done at last, and it took all the persistence and strength he could muster to carry it through.

He went to the dungeon again, prepared to pay no more attention to the entertaining pranks of the elves, and told them that they should be free in the garden again, but only on one unalterable condition. This condition was that each Hinder-elf should obey his Helper-mate and instead of hindering, assist in the work with all his might. The Hinder-elves made a great stir over this at first, as if they would not agree to it, but the king was so firm that when they saw no other choice remained but to obey the king, they promised to do so.

And this is how it comes about that our story ends happily, and that this garden came to be one of the most beautiful and fragrant in the whole land, as perfect harmony was gradually worked out in it.

Now as to the guessing, of course we must begin with the king. Who is he? What is the tower, the Dungeon, his castle, what the many weathers the king guides with his wonderful mechanism, and what the immortal plants in the great garden? Perhaps you can find other things to guess, too, in this little puzzle-story.

GRACE TANQUARY.

THANKSGIVING INVITATION AND ANSWER.

Hurrah, hurray, Thanksgiving Day!
Come join us in our fun.
We'll roast the chestnuts, eat the pie,
And scarce shall be begun.

In meadows we will frolic gay,
The squirrels we will chase;
O come, make glad our hearts the day,
Each Builder in his place.

Come Lily, Flora, Rosa bright,
A bouquet sweet you make;
Come Marguerite, fair child of light!
Our blessings rich to take.

We give you greetings from the farm,
Our dainty friends so fair;
Come watch old Gobble, Gobble's charm,
Come find the timid hare.

Yes come, do come, the pussy purred,
Yes come, says Grandma Duck;
And answer soon, says Mother Bird,
And to you all good luck.

Dear Mother Bird and Grandma Quack,
Great Gobble, Puss, and all,
Our perfumed greetings send we back,
Both young, and fair, and tall.

By dawning light we shall arise,
Our journey to start forth.
Our thanks to you, Lord Gobble wise,
For well we know your worth.

Good Hare, please meet us at the train,
For you so swiftly run;
And when you leap with might and main,
We open up with fun.

So now goodbye, we scarce can bear
To wait, to be with you;
Our fairest dresses we will wear,
Our best and ever new.

NOTE.—The above is taken from a play the Builders will act for their Thanksgiving entertainment. The children will impersonate the flowers and animals and be costumed accordingly.

SOCIALISM VERSUS OCCULTISM.

The word socialism has seldom been used by the Masters in the Temple instructions, and the reason for such reticence is obvious to one who is able to catch a birdseye view of the Temple plan in full. It is evidently for the same reason that the word

Theosophy, as well as other words originally intended to express some system of form of religion, philosophy or social science, so very soon lost their original significance, and eventually were made to designate some limited or corrupted form of the original.

The fundamental tenets of Socialism, Christianity and Occultism are one and the same. Human selfishness or ambition has always stepped in and corrupted every great spiritual ideal that man has grasped before it could be brought into full manifestation, and the ignorance of the masses who were dependent upon the more highly developed individuals of their own race for an exposition or illustration of the ideals originally imparted to all, has made it only too easy for a limited number to take every advantage, and frequently to enslave the great majority; and forms of religion which frequently resulted from a most unselfish motive originally, have subsequently been permitted to drift into the very worst forms of corruption.

The more highly developed some small part of a race or nation may be, the more unselfish and eager for the advancement of the masses of that race or nation, the more difficult it is for them to explain and illustrate the great spiritual truths which knowledge has opened up to their consciousness.

It has been said that the masses are limited by their ignorance, and that the Masters are limited by their knowledge; and no truer words were ever spoken, for after having reached one certain degree of attainment no other human being can be of any great service to us in the way of imparting knowledge. We come as it were, face to face with our own souls and find that we are face to face with the soul of every other creature and thing in the universe.

In an overwhelming desire to share with others the great cosmic secrets he has learned, the partially developed disciple, all enthusiasm, tries to teach others, by some self-developed method, somewhat of those secrets, and to his great surprise and sorrow learns that different phases of his self-made methods—it may be in forms or symbols—have been seized and put upon pedestals and are being worshipped in all sincerity by the masses who are blindly obeying some one or more of their own number who were intelligent enough to perceive that they could turn the innocent mistakes, the spiritual longings of their fellow-beings to their own material advantage.

One does not have to look far in any direction to see the results of such procedure; and what is true in the above illustration is equally true in regard to socialistic or political movements to-day.

However futile may have been the efforts of religious movements in the past to bring about a combination of religion and socialism, it in no wise proves that such a combination is impossible, or not feasible. The trouble has invariably been that there has not been enough of *true* religion. There has been too much of selfishness on one side or the other. Too much effort for material gain or personal power on the one side, and misinterpreting of spiritual truths on the other.

It would be utterly impossible for any mere socialistic or anarchistic ideal to be realized and obtain for any length of time. One might as well expect to grow fruit and foliage on a tree without roots.

All true religions, as well as socialistic movements, are built upon two eternal verities, the Father-Motherhood of God and the brotherhood of man. Without the recognition and acceptance of these truths and a united effort to live up to them, no race, nation or organization can endure. The moment a repudiation of these truths occurs, that moment the death-knell of race or nation is struck. We can no more live without God than we can live without breath. Our evolution depends upon our recognition of and conscious marriage with God.

POLARIS.

THE NATURAL CONDITION.

A Wise Man lifted up a worm from the pavement. He moistened its parched body; and put it where it would not be trampled upon. He said, "I work with this his creature for God." But the worm answered, "If God be in thee, put me back upon the earth." The wise man said, "I thought of everything but that." So the man learned of the mind of God.

A good Man of science found a little seed which had sprouted. He sprinkled it with water, made a warm place for it and trained the tender shoot. He said "To this plant, I am as God." But the plant sighed, "If thou be God, make for me some earth." The good Man of science answered, "I can do anything but that." So the Man learned of the power of God.

A great Man found a man in want. He gave him clothing, he taught him skill and trained his mind to think. He said, "For this his son, God works through me." But the man murmured, "If God be in thee, let me back upon His earth." Said the great Man, "I will do anything but that." And the great Man learned of the Simplicity of God.

BOLTON HALL.

FACES OF FRIENDS.

Among the Faces of Friends will now and then appear the faces of some of our children friends, than whom there are none friendlier or more devoted to the Temple Cause. The picture presented of a "Temple Builder at Work" is that of Florence B. Kent,



A TEMPLE BUILDER AT WORK.

aged six. The picture was taken two years ago, but is still characteristic. Miss Florence was born June 21, 1902, at Swarthmore, Pennsylvania—among the good old stock of Quakers. In the fall or autumn of the same year Baby Florence was in attendance at the Temple Convention held at Syracuse, N. Y., and was the first

child to be received into the Temple by the ceremony that is now held at the Centre on Easter day. When nine months old, baby Florence came to the California Centre. Miss Florence is an active member of the Temple Builders and never misses a children's meeting held every Sunday morning at Hiawatha Hall. Bare-footed and rosy-cheeked Florence will be remembered by all who have ever visited the Temple Centre. She likewise never forgets those who have visited at the Centre, and the Halcyon mail box often contains many letters put in by Florence and intended for those whom she remembers. If her missives do not reach it is because the postal clerks have not yet evolved to the point where they are able to translate the written hieroglyphics of the child mind and heart.

ESPERANTO.

The first American Congress of Esperanto opened Monday, July 20, 1908, in Chautauqua, N. Y. There were present about 1200 persons besides the Esperantists. The choir of 200 voices sang, "La Espere" (Hope), and that beautiful hymn reinforced by the largest organ in the world filled the room with the music of Esperanto. Dr. Vincent welcomed the Esperantists. At the close of the address of welcome, Prof. Geo. Macloskie of Princeton University was introduced. He said that in the opening of the Cambridge (England) Congress he sat by a representative of the Church of England, next to whom sat Dr. Zornehof (the author of Esperants) who is a Jew, and on the other side was an emissary of the Pope. "We may thank God," said the Professor, "that we have seen the day when Presbyterian, Jew, Catholic and Episcopal are united in a common cause for the betterment of mankind."

The Congress was in session for five days and was very harmonious and enthusiastic.

A new esperanto society, "Esperanto Association of North America" was founded at this Congress. Anyone can become a member. The dues are 25 cents yearly.

The fourth General Esperanto Congress took place in Dresden, Germany, August 15th, and lasted a week.

On the 16th of August services were held in Esperanto in both the Catholic Cathedral and the Lutheran Church.

During the Congress were held meetings of the following bodies: Society of Bible Translators; Internacia Scienca Asocio. (International Scientific Asso.); Stenographers; Peace Movement;

Red Cross; Medical Esperanto Societies; Society of Esperanto Tourists; Language Committee; Mercantile Societies; Esperanto Instructors; Pharmacists; Dentists; Chess Players; Soldiers and Sailors; Freemasons; Blind People; etc.

The Congress was enlivened by theatrical performances in the evenings, excursions to places of interest during the session.

The next General Congress will be divided into two parts, one of which will take place at Chautauqua, N. Y., and the other in Barcelona, in Spain, both during the coming year. The U. S. Government was represented at the Dresden Congress by B. F. Straub of the U. S. Army.

The use of Esperanto has lately been endorsed by Theosophists, Spiritualists, the International Police Association and the Good Templars, who have an Esperanto password. Its use has also been approved by the Pope.

GEO. STORY.

CONVENTION ECHOES.

Dear Comrades: I would like to say something of what this last Convention has been to me; and I am sure also to all of us who were privileged to attend. Surely, nowhere else can there be the same joy and hope that we—Temple children—experienced from the help and strength that those meetings and talks together did for us. It was like heaven, and it seems to me marvellous that the opportunity of the help and teachings that the Temple offers to all is so little seized and welcomed by our brothers in the world.

Study the worldly man; see the careworn face he carries; hear him tell of his misery; notice the suicides from the unhappiness caused by the worldly lives our brothers will lead striving after that will-o'-the-wisp money—and can one but wonder—when we, the Master's children, who know the blessedness of the Temple life—that all do not try after the help and strength which alone can enable us to bear the many troubles and sorrows which assail us on this lower plane. It is true that we—like our brothers—are living in the world, and have our trials and temptations; for “the whole creation groaneth and travaileth together in pain until now”; and we suffer in the world with humanity—but we have the help and protection of the Higher Powers and if we only try to follow in the Master's steps we do go from strength to strength until we also will stand on the Mountain Top and help our brothers who will come after us in the scale of evolution to “come up higher.” The Masters never told us that we should be free from pain and

sorrow; but, though our karma from the causes we have chosen to set up in the past brings us many sad and sorrowful moments—yet They do promise us (and we the Temple children know that They keep their word) that for all time and eternity They will never leave us nor forsake us so long as we have Divine love for all in our hearts and try to practice it in the world.

I think that every Convention brings us nearer the time when the Temple children will be, not only a small nucleus of the people who are trying to practice brotherhood—but I seem to see the time near at hand when all will recognize the truth that only by living an unselfish life of true love for all; giving ourselves for help of others;—in other words having real brotherhood in our hearts for all; can we ever become a truly happy and prosperous people.

For the time is coming, and not so far distant either, when "No one shall say know the Lord; for all shall know Him from the least unto the greatest, and a Way shall be there called the way of holiness, the unclean shall not pass over it; but it shall be for those; the wayfaring men though fools shall not err therein * * * the Redeemer shall walk there * * * and sorrow and sighing shall flee away." Isaiah 35.

M. K. CHOICE.

ALAMEDA, CAL.

MOTIVES.

"Examine thy motive now, for the time will come when thy motive will examine thee. It will tear forth the secrets of thy heart and make them live in deeds; it will take thee by surprise in the hour of thy need, will spring upon thee out of the darkness of thy past.

"Therefore be prepared. Turn upon thyself now, while the hour is yet with thee, and fearlessly force the issue with the array of thy thoughts. Be not deceived: no man's motive is absolutely pure until he is purity itself. He must learn to discriminate between the source of a thought and the form it assumes in his mind; for the desires of the personal man may work in harmony with the aspirations of the impersonal self—up to a certain point; then their paths separate and the combat of ages reaches its climax. But up to that point the desires of the personal man are easily mistaken for the promptings of the soul. Their immediate result is the same, and we are apt to judge by the show of things. Be not deceived!

"Face thyself; calmly, indifferently and relentlessly. Do not ex-

pect to find superiority when thou wilt find nothing but humanity. Take thyself as thou art; use thyself as thou canst—and rejoice that thou art alive, one of many million travelers to the home of peace.” (Selected.)

TEMPLE ACTIVITIES AND NOTICES.

Mr. and Mrs. Samuel D. Brillhart, formerly of Port Angeles, Wash., are now located at this Centre, and will remain as helpful factors in our work.

* * * *

Brother Geo. E. Bailey of Sant Cruz, Cal., has been with us, at the Halcyon Hotel, for several weeks. Our Brother's visits are always much enjoyed, and his musical accomplishments appreciated by us all.

* * * *

Headquarters had the pleasure of a visit of a week from Mrs. M. E. Gendron, of the Seattle Square.

* * * *

The Halcyon Choral Society gave a concert at Hiawatha Hall, Occano, on the evening of October 1st, to which all were invited, and which was well appreciated by a large audience.

* * * *

The topics presented by the Temple Builders during the past month at Hiawatha Hall were as follows: "Doubt"; "Spirituality"; "Little Things"; "The Winds."

* * * *

At the Sunday afternoon services, held at the Headquarters, under the auspices of The Temple, the topic, "The Nature of the Soul," was presented by various speakers, from different points of view.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payment thereon, make money orders payable to The Temple Home Association.

* * * *

It is requested that in all cases of changes in address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured.

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The Temple Artisan

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DECEMBER, 1908

No. 7

Behold, I give



unto thee a key.

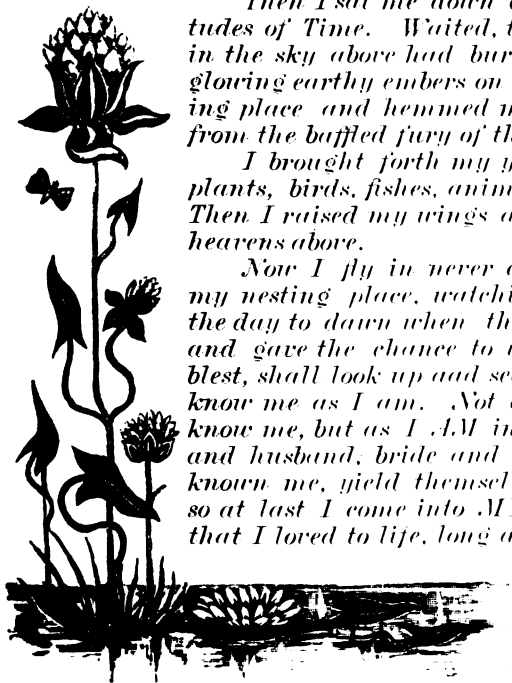
MY KINGDOM

I built me a nest;—I, Hamza—in the heart of a ball of fire. I brought from far off regions of space huge relics of long dead spheres to build it strong and true to the lines Infinity fashions and bounds all living things. I lined it with coral reefs and with precious gems, wrought by the fiery lives; I brought fleecy clouds from the sky to soften and cool the glowing stones to which my nest must cling, lest the Storm-Gods, angered by my presumption, should it tear it apart from its foundations and scatter its fragments afar.

Then I sat me down and waited in the solitudes of Time. Waited, till the whirling balls in the sky above had burst and scattered their glowing earthly embers on the surface of my nesting place and hemmed me in, close, warm, safe from the baffled fury of the Storm-Kings.

I brought forth my young; creeping things, plants, birds, fishes, animals, and finally man. Then I raised my wings and soared away to the heavens above.

Now I fly in never ceasing motion around my nesting place, watching, ever watching for the day to dawn when those I brought to birth and gave the chance to win the heritage of the blest, shall look up and see me, and seeing, shall know me as I am. Not as those that hate me, know me, but as I AM in truth, to lover, friend and husband, bride and mother; and, having known me, yield themselves to me in love, that so at last I come into MY OWN, my Kingdom, that I loved to life, long ages since.



SONG.

Above the edge of dark appear the lances of the sun;
 Along the mountain-ridges clear his rosy heralds run;
 The vapors down the valley go
 Like broken armies, dark and low.
 Look up my heart—from every hill
 In folds of rose and daffodil
 The Sunrise banners flow.

O fly away on silent wing, ye boding owls of night!
 O welcome little birds that sing the coming in of light!
 For new, and new, and ever-new
 The golden bud within the blue;
 And every morning seems to say:
 "There's something happy on the way,
 "And God sends love to you!"

Henry Van Dyke, in "Scribners."

FROM THE MOUNTAIN TOP.

LOYALTY.

Speak the word soft and low—let the vibrations of each letter of the word sink into the depths of your consciousness. What mental pictures you will find gathering upon the mirror of your soul! Countless precious lives yielded in sacrifice for Christ's sake, on the fiery altars raised to the black demons of human selfishness by the disloyal. Pictures of friends, families, homes, laid on the Holy altars of sacrifice, for Truth's sake, by those who could see naught but a long, lonely path stretching far, far out into a hopeless future; a path which their footsore feet must tread ere they could catch a glimpse of their promised reward.

Pictures of gibbets, scaffolds, the rack, fiery furnaces and the torture chamber; and acres upon acres of unmarked graves—the sepulchres of those who once trod the earth you are treading today, with heads uplifted to the heavens in the hope of the visible descent of the Holy Spirit; with hearts attuned to the keynote struck by God when He called His people at the break of a new day.

Pictures of army after army, in never ending procession marching on to the doom prepared for them by their country's traitors, yet glad to yield up their lives to preserve their nation's honor.

Broken-hearted but yet faithful mothers, wives, sisters, sinking into poverty and evil rather than betray a recreant father, husband or brother to the wild beasts of human law.

Loyalty! Is it surprising that the word falls heavy on our hearts, yet rises in power and volume to immeasurable heights when it reaches the ears of our souls?

When you think of that vast concourse of souls, to any one of which the word Loyal may be fittingly applied, is it surprising that the word stands for all that is courageous, noble, great, when used as a prefix in designating man or woman? In view of all that this one word pictures to our inner sight, can we wonder that we shrink appalled from the vicinity of one whom the words "disloyal," "traitor," rightly indicate? Ah, no! for "*Loyal*" is graven on the banner that covers multitudes of the redeemed. It is carven on the foundation stones of a universe. The suns and stars flash it forth in glorious light as they move in their orbits, *true* to the hand that flung them into space.

Think you that any human being ever won and wore the honor of its bestowal, by a single act? Not so. It is woven as threads are woven in cloth of gold, into the essential fabric of the garment of the soul; and when that fabric is complete the soul need never ask itself a question as to whether it be right or wrong, when action is to be taken in any event, for "*It knows*;" It could not be false to Itself.

The dark places of the earth, the depths of the Eighth Sphere, are fit habitations for the traitor, the disloyal.

The mental and moral effluvia which rises from the dead soul, the soul murdered by disloyalty, permits no one to be long deceived as to the nature of its simulacrum—the body—no matter how fair the body, how subtle the mind, to which that dead soul is attached.

If you cannot be true to the principles you have chosen to guide your lives, if you cannot be true to father or mother, wife or husband, nation or home; how can you be true to your own souls? How can you be true to your God—to your Higher Self?

If you find within yourselves a lack of power to be loyal to all the duties that you have undertaken, begin now to spin the golden threads that you will need for that Christly fabric I have mentioned, by being true in little things; true to your obligations to your comrades; true to the trust placed in you, when you are left unwatched to sweep a floor or plow a field. The threads will broaden and strengthen and multiply, and one day you will all unexpectedly

find there are enough to weave the fabric for the garment of the soul.

You cannot be true to yourself and false to your friend at the same time; the singing bird and the snake cannot live together in one field.

You cannot be true to God and false to your neighbor, for God and your neighbor are one.

"Truth" does indeed "lie at the bottom of a well," and you must look long and steadily if you would find it to star a diadem 'gainst your crowning. But falsehood ever lies close at hand, spreading a net for unwary feet, and, like all easy things,—all illusions—murderous at its base.

Loyalty is the first-born Son of Truth; disloyalty the bastard offspring of falsehood.

SPEECH IN MUSIC.

TEMPLE TEACHINGS. OPEN SERIES, LXXVIII.

It is a commonly accepted fact that some knowledge of music is essential to any high degree of attainment in that science of the sciences feebly expressed by the term "Occultism," but it is not generally understood that far more than the limited amount of knowledge above indicated is indispensable to the interpretation of the language of symbolism, as the latter is primarily founded upon sound. The musical scale adopted by the Occultist contains an infinite variety of notes and sounds; in fact, every note or sound possible of utterance by any created thing or being. Only certain notes or combinations are classed among musical tones by the masses of people, while the truth is that Nature's great Anthem, Life, could never be correctly interpreted if even a single one of the tones or sounds usually considered harsh and discordant, or sweet and melodious to the human ear, were omitted; both poles of sound being requisite.

The fact that sound—Music—is a perfect language capable of expressing by voice or instrument,—a language which may be uttered without a spoken word, is known to many, and by them designated the first division of the Mystery language. It is commonly used by the Initiates in conveying necessary secret directions or information to each other when the use of other divisions of the same language such as Color, and Speech, would be inadequate or unwise.

Save for the Initiates, it is only the natural musician who can utter or interpret ideas or ideals of his own or of others, when they come to birth in Musical tones.

Many tones possible of expression in a single octave, and requisite for voicing, some one idea, are above, below, or between the notes of the commonly accepted octave of seven full tones, and could convey no meaning to the average person, even if heard; and each one of those twenty-eight tones is a full tone in a scale which is a connecting link between two planes, or states of consciousness.

One is so often struck at the apparent understanding existing between two animals when no outer sound has reached his ear. The latter might indignantly deny an accusation to the effect that he was unable to hear a sound which had been very evidently voiced by either animal; nevertheless it might be perfectly true, for what amounts to a perfect interchange of communication between any two horses, and even between two ants, may be continuously carried on in tones perfectly uttered and heard by each animal or insect, and may be heard by the trained human ear.

When you understand that there are seven *full* tones and innumerable lesser tones possible of sounding between any two full notes of a voice, violin or other instrument, you can gain some idea of the infinite variety of tones a more highly evolved man or an animal may use for expression of higher or lower ideas, and the mathematical accuracy and length of the beats or measures—the intervals—between said tones, during which there is opportunity for the introduction of light waves conveying different qualities to the sound waves in action.

The sense of feeling is so closely identified with the sense of hearing in the case of the natural-born musician, that it will enable him to easily comprehend my words when I say that it is more through the sense of feeling than that of hearing that the tones above mentioned, in use by animals or insects, are interpreted, one by the other. In other words, the horse or the ant *feels* the vibration of the idea or force as it is expressed by the higher, lower or intermediate tones, more acutely than it *hears* the tones, although the latter make a distinct impression on the sounding board—the drum of the ear.

The multiplicity of unnatural sounds with which the tympanum of the ear of man has been afflicted during many generations has resulted in hardening and toughening that drum in the cases of the great majority of the human race; otherwise, the present genera-

tion would have gone insane long ere reaching maturity. But this process of protection carries with it an immeasurable loss, namely, the power to hear or perceive the tones which hold the "open sesame" to many of nature's holiest secrets.

If the finer tones of nature were to reach the consciousness through the ear, in most cases it would be at the cost of a great nervous strain.

You will note the physical sensation of strain especially in the brain if you attempt to reach into the silence through the sense of hearing alone, and this strain nullifies your efforts to perceive interior phenomena, for it brings on a condition analogous to pain, thus keeping your consciousness fixed on the physical plane. Yet you have to conquer such conditions if you are to gain the lost sense of finer hearing; and if you can be patient with yourselves you can do this by persistently modifying that sense of strain, and, as it were, quietly—without conscious effort—listening to what the average man would call "nothing." But under no circumstances do I advise you to continue the practice when you are conscious of any strain,—for that way madness lies.

The voicing of the right tones of a Mantram or Lodge-Call is of great importance. A single wrong note may bring an inharmonious or destructive instead of harmonious or constructive force into operation, which might not only destroy the effort of others, but also bring into action another force which would build up some condition greatly opposed to the original desire.

Do not lightly read and then ignore the information herein given, if you have any hope of becoming a practical occultist, for I am openly giving you another of Nature's great secrets; but you must use the key yourselves, and use it wisely.



SOCIALISM AND CHRISTIANITY.

The reason why some Socialists think that Socialism antagonizes Christianity is that they fail to distinguish the difference between the teachings of Christ and the sects, or so-called churches. The sects are not true exponents of Christianity and economic questions. They teach that usury or interest is right. They believe in it. The Bible condemns it out and out. Christ said, "Do good and lend, hoping for nothing." And when He drove out the money-changers from the temple He pronounced them thieves. For 1,000 or 1,500 years the church opposed usury or interest with

all its power. For a time the usurer's property was confiscated, principal and interest, and he was refused burial in consecrated cemeteries. Such was the hatred of the church against usury.

Hume, the historian, says that by a "lucky accident in the use of words which have great weight on men's ideas the word usury, formerly meant all interest, but now it is defined to mean oppressive or illegal interest."

Andrew D. White, the great scholar and advocate of interest, calls the change a "serviceable fiction." The sects or churches unfortunately accepted this false definition. Interest or usury had always been practiced by the covetous throughout the world, while the church condemned it. But it had never been legalized until under the reign of Henry VIII, as Hume describes.

Let Socialist leaders distinguish between Christianity and the teachings of sectarianism, and the charge that Socialism antagonizes Christianity will disappear. There is nothing in the teachings of Socialism which antagonizes the sermon on the Mount or the Ten Commandments. Usury, or interest on money, is the top-most evil of the world. As Bishop Jewel said, "It is a monster in nature, a work of darkness, the destruction of wealthy cities, the overthrow of great empires, the curse of God and the misery of the people."

It invariably concentrates the wealth of any country into a few hands. When the old empires perished, Egypt, Persia, Babylon, Greece and Rome, three or four per cent of the population owned about all the wealth. This historian says, when Rome perished 1,800 men owned the world. We are traveling the same road ten times faster than Rome did. It took Rome 300 years to die. No country on earth at any period ever saw its wealth concentrated in a few hands as fast as our country in the last fifty years.

The toilers have learned that the millionaire secured his millions by defrauding them of their wages. As St. James says, "Kept it back by fraud." We have at least two millions of idle men now, and the army is growing larger every day. When we get five or six, or ten millions of idle men, their wives and children starving, there will be music in the air.

Socialism is the hope, and the only hope, of the world, for Socialism is Christianity applied to industry. It is coming; but individual capitalism has such a grip on the world that it will be convulsed as never before, ere it loses its grasp.

There is a storm ahead. The capitalist will never repent. But

God is just. Justice will come; whatsoever men sow they must reap. The capitalist now is like the king of Babylon as he strutted on the wall three hundred feet high and seventy-five feet broad. He said, "This is great Babylon that I have built." He did not think that any power from any source could injure Babylon with its magnificent walls, its wonderful palaces and hanging gardens—the wonder of the world.

But alas! Where is Babylon now? When scientists went to look for it they had to take their shovels and dig down under the sand to find it.

"Pride goes before destruction, and a haughty spirit before a fall."

This panic, or depression in business, has come to stay. The philosophy of it is this:

Eighty-five per cent. of the useful labor of the world is done by labor-saving machinery, and almost every day someone is inventing more labor-saving machinery, making the demand for wage-workers less and less, while on the other hand the army of wage-workers grows larger and larger every day, making the gulf between Dives and Lazarus wider, deeper and darker.

The capitalist can take 15 per cent. of these wage-workers and produce all the goods that can be sold in the markets of the world, leaving the 85 per cent. of wage-workers out in idleness to starve or steal or fight. The capitalists have used the wage-workers until they have secured their millions, built their factories and railroads, and have got all their mills running, grinding out millions of dividends, and they don't need so many of these mud-sill toilers any more. All they have to do now is to watch their millions of dividends come rolling out. This is their usury crop. These great Solons don't know what is the trouble. They are telling the people that the panic is passing off. There will be an effort to bridge over this gulf with charity. Some cities will inaugurate public works to furnish work for idle men; soup houses and midnight suppers, etc. But all will fail. These idle wage-workers don't want charity, they want justice. The system that has produced this state of things must be changed.

Socialism is coming to the front all over the world. The great God is behind it, and all hell can't stop it. The world is going to be "born again." The world has been governed by greed and force through all the ages. It is to be governed by love. The battle now rages. The throes of the new birth are now being felt everywhere. "The Lord reigns, let the earth rejoice."

REV. D. OGLESBY, in *Welcome News*.

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EDITORIAL MIRROR.

“Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.”

“And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye.”

“No one could tell me where my soul might be,
I searched for God, but God eluded me,
I sought my brother out and found all three.”

Outer work, work for this tortured, tried humanity, is necessary—more necessary than many know, for it must give the impulse to the great current that on the physical plane is lifting the world as it sweeps around the lowest arc of the cycle. But outer work is selfish and useless unless the torch of love and wisdom in the heart of each has been lighted from the great flame, the flame that burns without wick or oil. The Watchers of that Flame blow it in certain directions; those catch it who can, that is, those whose torches are trimmed.—*Beacon Fires.*

November 15 last, marked the Tenth Anniversary of the starting of the Temple work on the outer plane under the direct guidance of the White Lodge. Great progress has been made since then—and strong foundations laid for unfoldment and development on the great plans as directed by the Master. Five of that ten years were spent on the Atlantic coast with practically no opportunity for outer work. The remaining five years have been devoted to upbuilding the permanent Centre now established in California. Without a particle of material means to start on, those in charge of the work nevertheless went on as directed, so that now to all who knew the initial conditions, it seems marvellous and almost incredible that so much should have been accomplished in so short a time. Many so express themselves on coming to the Centre.

Hundreds of acres of land now in the work with various departments actively functioning such as hotel, sanatorium, poultry ranch, farming, store, blacksmith shop, postoffice, etc.—and last but not least at the present writing, fifty people assembled as the nucleus representing all that the Temple work, inner and outer, makes for. And this accomplished under difficulties, trials, strain and stress impossible to imagine save by being on the spot and helping to bear it. With less devotion, self-sacrifice, grit, determination and efficient management on the part of those in charge and their helpers, the work would have gone to pieces many times.



But the great FACT is we are *here*. WE ARE. Do not forget it a single instant. The rodent force may gnaw at your faith and unless you are standing on your own feet, may make you wobble some, but your backbone of spiritual strength should return if you will but go over the ground from the beginning and note the steady progress of the work from *nothing* on this plane to present proportions. Troubles we have, troubles we have had, and troubles we will always have—and there will always be the week-kneed who are never sure—of anything. But the Temple ship moves on with them—or without them. But it moves—one with that Law that makes for Righteousness—for the good of all the races of the earth.



From the above however do not jump to the conclusion that the battle has been fought out and that you have lost all opportunity of taking part—and helping to win it. It is still your glorious opportunity—but better hurry, for in a day the tide may turn and there be nothing left you but the pathetic saying “I knew you would succeed.”



And if you want to know how you can best help, write the Centre and ask. Define what you are willing and able to do—body, soul or spirit. You want the Great Lodge to help you! What are you willing to do to help its Great Work onward? W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 57

THE CHRIST BIRD.

The Christmas Tree stood in the center of the parlor, its grand old boughs bending low with the weight of gifts to celebrate the coming of the Christ Child, its beautiful top reaching the high ceiling, and bearing on its point a star that in the morning would shine out gloriously radiant, with a light from within it, to remind the children of the star of dazzling brilliance that guided the Wise Men of old.

Nothing had been forgotten, nothing more could be hung on its branches. The house was silent, the children lay quiet in sleep, dreaming of the morrow when they would be called at the gray light of dawn to trip down stairs in their little night robes and sing a glad Christmas carol around the dear old tree, sparkling with lighted candles, and the star, the shining star.

Each child was to be given a candle to light from the star on the tree, and with it each one was to lift its heart to the star of the Christ Heart singing, "O Star that shineth so brightly above me, shine thou in my heart and lighten the darkness, that I may guide rightly all those who do seek Thee."

Then with their candles burning brightly and the star in their hearts burning brighter, the children would go back to their beds, to think of the Star they had lighted and wait for the hour when the presents would be distributed.

You might think it would be hard for the children to wait so long for their presents, but in this you would be mistaken, for the gladdest part of all the day to them was when the tree was shining so gloriously and they were lifted high to light their candles from the bright shining star above them. So dear was it all to them that after the singing was over they would sometimes stand about the tree in silence and then filled with the love that had been shed upon them, run to their beds again to think it all over.

There was one however who always had a hard time waiting, who could not sleep for thinking, not so much about the presents to be distributed, but for the time when the candles and the star should be lighted. This was the tree itself. If you could have stepped into the parlor this night, you would have noticed its boughs gently waving and if you had stayed there long enough you might have

been startled by a rustling high up in its branches close to where the star was resting. You might have been startled because you would have known there was no breeze in the room to make any fluttering, and hearing it again along with a gentle twittering of something, you could not quite tell what, you would tiptoe softly out of the room thinking the heart of the tree was talking to itself and you had better not listen any longer, but wait for the morning and the lights and the children.

But the morning once having come you would be sure to be one of the first to be in the room and make sure that your star would be lighted along with those of the children.

Dear, wouldn't you clap your hands with delight if you could see it? Can't you almost see it now as you think about it and can't you feel that warm spot in your heart where your star is burning?

But one thing maybe you don't see and can't hear, and never could guess without being told.

This happy, happy morning when the children were gathered around the tree, each with his candle and star lighted, and the star on the tree shining brightly, a sudden and wondrous surprise came to them.

The joyous carols had been sung and each the star verse had sung also. The love-hush was falling over them and the room and the tree, when up in a branch by the star came the same little twittering sound of the night before, making the children look up and then stand bewildered, as there burst from the tree the most exquisite music.

There sat the dearest of birds that had tucked itself snugly away under the branches, seeking warmth and protection from the cold outside, and had been carried into the house unnoticed.

For awhile it had been pretty badly frightened at its new surroundings and at having so many people about it, and had kept very silent, but when the children were singing their carols and the lights were all lighted it thought it was back again in the woods with the other birds, and the sunrise, and now it was singing a morning song of rejoicing and gladness.

"Bright morning, bright morning," it sang, "bright morning of joy and of gladness, peace reigneth supreme in my heart, banishing sorrow and sadness. Bright morning, bright morning," it sang, "bright morning of love and of lightness, sunshine is filling my heart with radiant pureness and whiteness. Bright morning, bright morning," it sang, "may all the wide world feel the glory that comes

to me now from on high, in the beautiful Christmas story."

Well, what do you think you would have done if you had been there? You would have been both so startled and happy you would not have known what to do, for you would have known that you were hearing the Christmas message over again just as the shepherds heard the angel voices long, long ago, as the song rang clear and true from the starry skies, and you would have folded your hands and said as those children did—what *should* I do?

And while you waited in silence for the answer you would have heard it from the little bird itself as they did.

"Sing in your hearts, in your hearts, O Children, sing in your hearts of the great love divine, sing it to others and bid them be joyful, let love be your watchword as it ever is mine."

And then as some one opened the window to let the little bird fly out into the big world and sunshine to sing its glad song, you would open your hearts and sing with it, "Yes, let Love, let Love be our watchword, as ever, dear Christ-Bird, it ever is thine."

WORSHIP.

Wouldst thou worship, my brother, even yet, whilst thy heart and mind is filled with the desires of the world?

If thy mind is engrossed with mundane matters and contemplates the balance at the bank, or is absorbed in the business of the mart, or the keen strife engendered in the increasing of thy gold, and on the pulling down of thy barns to build bigger; or is over anxious about enterprise, investments in land, houses, buildings, mills,—“Thou canst not worship,”—nay even if thou art worried about the ordinary domestic affairs of life, and art troubled about much serving, or if one whom thou lovest is sick, or any physical affliction hampers thy mind, “Thou canst not worship.” Free thyself from physical ills, and worldly cares, and go commune with Nature. But leave upon the threshold thy burdens, thy worries, and thy anxieties. For Nature is a jealous God and hath inscribed over her portals, “Thou shalt have no other Gods before me.” Art thou sorrowing over desires unattained, or because thine idols lie shattered and broken in the dust, and the once bright star of hope has disappeared in the black darkness of night? Then in the eventide seek the divine compensation which Nature has in store for thee, lie close to her heart, and allow her mystic forces to play through thee, and thou shalt feel the throb of her life mingle with thine.

Stand in the vast and unwall'd temples under the azure dome frescoed with the filmy clouds and gemmed with the mighty constellations of a million suns.

There the innocent daisy follows with its open eye the fast retreating sun to drink in the last departing rays; then gently closes its petals to retain the warmth and blessings of the day, and bows its fragile head for the benediction of the night. The modest violet watches and waits with silent satisfaction until the last gleams are fled; then droops upon its tiny stem, pleased at the prospect of a night's repose.

The trees are moving their branches and rustling their leaves on the mild summer breeze, waving a royal good-bye to the departing king of day.

The mother sits by the child's cot, watching the dwindling twilight steal away into the night, and she sings sweet soothing lullabys, songs of long ago; the baby prattles, and coos, and smiles; then sinks into sweet slumber as if nursed in the arms of angels.

The shadows grow longer, and longer, and fade away, one by one, the stars come out like diadems in a regal crown, ~~and the~~ balmy air laden with fragrant perfume from the pine groves, and flowery dells breathe a deep repose.

The hymeneal chanting of the insects has ceased. The lowing of the sweet-breathed kine is still.

And as the sun sinks below the horizon, silence like a shadow casts its mantle over the whole cosmos; and deep divine quietude reigns supreme. And it seems as if the cries of the sorrowing world were hushed, its tears wiped away, its burden removed, its frailties forgotten, its longings appeased and all its transgressions forgiven.

'Tis then that thou shalt worship, for it shall rise from thy heart, as the fragrant perfume rises from the flower. For out of the depth of the silence, the voice shall speak peace to thy soul, evil shall abdicate its usurped power, good shall put on the imperial purple, and sit crowned and enthroned in the temple of reason. There shalt thou get a vision of the glories of the day that is to be, and of the loftier possibilities of thy soul. And as the vision fades, the wind, the waves, the river and the sea, the rocks, the trees and the nodding groves, shall whisper a last good night, and weary, wayward humanity fall asleep.

THOMAS CROSS.

FALL RIVER. MASS.

THE OPEN GATE.

The picture presented with this article is that of Ernvil Froom, who has been thoroughly cured of a tubercular affliction at the Open Gate, but who is still an inmate there—being motherless. What wonders the Open Gate has done for Ernvil the picture



An Open Gate Boy.

more contagious cases of pulmonary tuberculosis in the adult, but to receive children suffering from chronic forms of tuberculosis the former system, it has been decided best not to receive any it not being possible to keep the Institution open otherwise, under

sufficiently attests. Through lack of paying adult patients, and culosis as hip joint disease, etc., or other children needing a home, and the home care and healthful surroundings which the Open Gate, so naturally affords. Members and readers knowing of any such cases and which might be able to pay a moderate amount for their expenses may refer such cases to the Open Gate. Full information will be given on request.

SOME LETTERS.

We wish it were possible for our readers and members to read with us the hundreds of uplifting letters received by the Centre so full of the spirit of love, loyalty and devotion to the Temple work. Such letters are always a great help to the workers at the Centre and inspire them with courage and strength for greater efforts in the extension of the Master's plans for humanity. While lack of space prevents the quoting of many letters, an occasional extract will serve to show the spirit:

M. G. B. writes from Meriden, Conn., as follows: "Indeed each day we think of our beloved Comrades at Halycon in love, loyalty and unity. Very eagerly did we read about the blessed Convention and return in love and sympathy all the blessings and strength which we all received from it. THE TEMPLE ARTISAN is a God-send, every article in it a gem, what uplifting Forces come with it. Each time I finish reading an article, I am forced to give vent to my feelings and say: Bravo! Well done my blessed Comrades, a thousand, a millionfold of infinite Love and Strength and Harmony to you and to the Temple. Unity! Unity! Unity! And this Love Messenger, THE ARTISAN, is not only reaching our Square members here but is waking up others in whom the same fire burns, and I am sure in due time, we will be able to send more names of Comrades for admission. From the bottom of my heart I send Love, Loyalty, Harmony to you all."

TEMPLE ACTIVITIES AND NOTICES.

The article in November ARTISAN entitled "The Temple Light," has been reprinted in leaflet form for propaganda purposes. Copies will be sent members gratis for the asking.

* * * *

Brother W. H. Townsend spent a few weeks at the Centre

helping the farming work. He is now at Los Angeles where he will remain for a time.

* * * *

"The Nature of the Soul," and "Reincarnation" were the topics presented at the Sunday meetings at Temple Headquarters during the past month.

* * * *

The topics presented by the Temple Builders at Hiawatha Hall during the past month were as follows: "The Triple Key"; "Cinderella and the Fairy Story"; "Helpful Gleanings from a Trip"; "A Helpful Word."

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payment thereon, make money orders payable to The Temple Home Association.

* * * *

It is requested that in all cases of changes in address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured.

TEMPLE SCRIBE.

.. The Open Gate Sanatorium ..

For the Relief and Cure of Consumption

• • • *and all Lung Troubles* • • •

The Open Gate is an **out-door** Sanatorium conducted on the **Tent Plan**. It is now a well-established fact that Consumption is a **Preventable** and **Curable** disease. Cures are effected by a **mode of life** in which **fresh air, sunshine** and **proper diet** are primary factors, in addition to the use of other natural forces in which the **germs of the disease** are overcome. The **inhalations of ozone** and **healing ethereal oils** charged by **high frequency electrical currents** are factors in this process. The diseased lung tissue is directly contacted by this method, and the beneficial effects and cure obtained by a process of **chemicalization** which restores the **normal vital resisting power** in the parts affected.

FOR ADDITIONAL INFORMATION, RATES, ETC., Address—

The Open Gate Sanatorium
Halcyon, California

HALCYON BEACH TRACT



*One of the
Most Attractive
Beaches in the World*

A limited number of lots of this tract are now offered for sale.

Because of the great demand for Beach property on the California coast, no class of property increases so rapidly in value. No investment can be safer for those who have the money to spare. Size of lots on the Halcyon tract are from 25 to 30 ft. front by 100 ft. deep. Prices vary from \$50 a lot to \$500 according to location, the lots near and on the water front being the most valuable.

TERMS: One quarter down and \$5 a month. Deed given when final payment is made. 5 per cent. off for cash. Map of tract sent on application. *Address*

THE TEMPLE HOME ASSOCIATION
OCEANO, CALIFORNIA

The Temple Artisan

Vol. IX.

JANUARY 1909

No 8

Behold, I give



unto thee a key.

BE MERCIFUL TO GOD

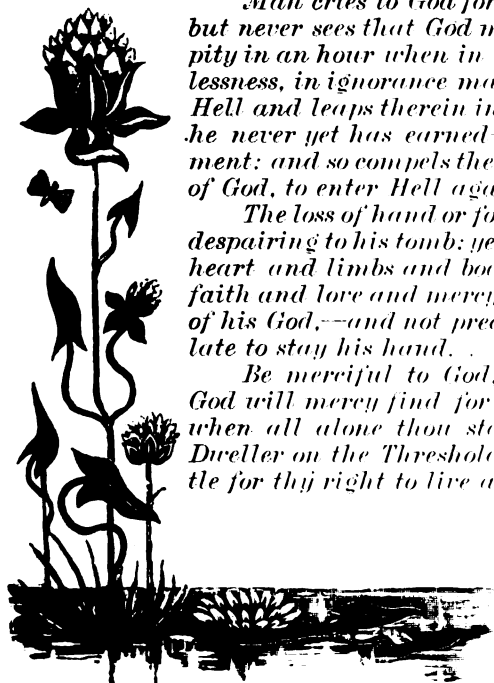
Poor, weak and fickle, blind and feeble human soul, not even fully born, yet daring and defying God in ignorance of the effects of sacrilege so heedlessly committed.

The vaults of Heaven echo with the calls of the released who fain would draw me from thee, saying, "What is this man to thee that thou shouldst sacrifice thyself for him"? Yet all the treasures of the myriad spheres which jostle mine can never yield to me what I would lose in losing thee.

Man cries to God for pity in his hour of trial, but never sees that God might even cry to man for pity in an hour when in his cowardice, his faithlessness, in ignorance man opens wide the door of Hell and leaps therein in his mad search for that he never yet has earned— the peace of all fulfilment: and so compels the Christ, the first born son of God, to enter Hell again, and yet again.

The loss of hand or foot will often send a man despairing to his tomb: yet man will tear apart the heart and limbs and body of his God, by tearing faith and love and mercy from his soul,—the body of his God,—and not perceive his cruelty until too late to stay his hand.

Be merciful to God, thou son of man, and God will mercy find for thee, in that dark hour when all alone thou standest forth to meet the Dweller on the Threshold of the future, and battle for thy right to live again as Man.



THE MUSE OF BROTHERHOOD.

FROM "LINCOLN AND OTHER POEMS," BY EDWIN MARKHAM.

I am in the Expectancy that runs:
 My feet are in the Future, whirled afar
 On wings of light. If I have any sons,
 Let them arise and follow to my star.

*Some momentary touches of my fire
 Have warmed the barren ages with a beam;
 There is no peak beyond my swift desire,
 There is no beauty deeper than my dream.*

I MAKE AN END OF LIFE'S STUPENDOUS JEST—
 THE MERRY WASTE OF FORTUNES BY THE FEW,
 WHILE THE THIN FACES OF THE POOR ARE PRESSED
 AGAINST THE PANES—A HUNGRY WHIRLWIND CREW.

I come to lift the soul-destroying weight,
 To heal the hurt, to end the foolish loss,
 To take the toiler from his brutal fate—
 The toiler hanging on the Labor Cross.

*I bring to Earth the feel of home again,
 That men may nestle on her warm, still breast,
 I bring to wronged, humiliated men
 The sacred right to labor and to rest.*

I bring to men the fine ideal stuff
 The young gods took to build the spheres of old:
*The fire I send on men is great enough
 To burn the iron kingdoms into gold.*

I hold the way until the bright heavens bend—
 Until the New Republic shall arise,
 And quick young deities again descend,
 Bringing the gifts of God with joyous cries.

I lead the Graces and the Winged Powers:
 The world the Anarchs build I will destroy,
 For I will storm upon its demon towers,
 With wind of laughter and with rain of joy.

And at the first break of my Social Song
 A hush will fall upon the foolish strife,
 As though a joyous god, serene and strong,
 Shined suddenly before the steps of life.

COLD HEARTS THAT FALTER ARE MY ONLY BAR:
 Heroes that seek my ever-fading goal
 Must take their reckoning from the central star,
 And follow the equator: I AM SOUL.

My love is higher than heavens where Taurus wheels,
 My love is deeper than the pillared skies:
 High as that peak in Heaven where Milton kneels,
 Deep as that grave in Hell where Cæsar lies.

Still hope for man: my star is on the way!
 Great Hugø saw it from his prison isle;
 It lit the mighty dream of Lamennais;
 It led the ocean thunders of Carlyle.

Wise Greeley saw the star of my desire,
 Wise Lincoln knelt before my hidden flame:
 It was from me they drew their sacred fire—
 I AM RELIGION BY HER DEEPER NAME.

FROM THE MOUNTAIN TOP.

Have the ruling powers of the Cosmos forced thee into the path of the storm, stripped thee of courage and strength and left thee whirling like a top in the midst of the wreckage of life? With the passing of the storm gather up the fragments of strength and courage, and *stand up*; keep thy feet on the ground.

If thou hast stumbled into the quagmire ruled by the three demons, Doubt, Despair, Distrust—that mirey waste dividing Bondage from Liberty—that fathomless gulf into which each soul stumbles when it lets go of the false and reaches out toward the Real. Again I say, Stand up. Trouble not thyself about thy rent and mirey garments, or that thou seest no hand in sight to drag thee from the mire. Get upon thy feet and stand! then thou shalt see the hand.

Have mutual, fair-weather friends nosed a trail and set out to

chase thy beloved one to cover? Wilt thou join their pack of yelping curs and help to hound him to his death? At the least, thou may'st deaden the trail, if thou canst not stand by his side and thus prove thine own self.

If so be, thou hast power to separate the evil from the evil doer, and help to bear the burden of the Christ who lives and suffers in a stricken soul, then thou may'st hold at bay the enemy of man until its strength is broken, the stricken soul is freed, and find that thou art thrice a conqueror. Meet then to take and wear the golden key art thou, for thou hast learned the way to stand upright and open wide the door to greater deeds.

Thinkest thou thy Master will by his diviner power, reach forth to pull thee from the mire or from the power of all the hungry pack and set thee down at His right hand by force of arms, to rule o'er those who have come up through all the hells unscathed by fire of Sin? Art thou then such an imbecile as to believe that thine own unbelief, thy fierce repudiation of former faith in Him thou once didst own as Master, will obliterate that Master from the screen of all thy lives? If so it be, then thou art blind indeed; lost, and helpless, or thou hast bound thine eyes and thrown away thy crutch; lame and halt, thou now art caught in the morass with only a poor sodden stick of egotistic pride to lean upon; a stick that will surely snap in twain at the first effort to bear thy weight thereon.

Stand up, stretch out thine hand toward the farther side of the gulf of thy present delusion, child of the Sun; even if thou canst not yet see that other hand awaiting thine. Bear down on the earth with thine own feet; raise thy head and stand upright.

THE MEASURE OF TRUTH.

TEMPLE TEACHINGS. OPEN SERIES, No. LXXIX.

The never ceasing craving of the heart of man, first aroused by the awakening soul, for some outer manifestation in human form that can satisfy that craving, has made man the prey of designing fellow creatures through long ages.

There is more excuse for the failure of the humanity of preceding ages to recognize the truth than there is for the humanity of the present age, and therefore more cause for regretting the ease with which unprincipled men and women can now deceive others as to their true nature and possibilities and the character of their

teaching regarding the constitution of man and his environment.

Scientific research, as well as the revival of long buried philosophical truths have brought to light the nature of the matter from which physical man draws his life sustenance. That matter is now easily proven to be evanescent, changeable and unreliable. All that is real and unchangeable is the spark of divinity in man, and so long as man is bound by the *conditions* of matter, so long he will remain to a greater or less degree the slave of those conditions; yet he reaches continually for the perfect within the imperfect, and when disappointed in one direction persists in flying immediately to some other; repudiating the fundamentals to be found in the first before they have been assimilated, in his mad effort to gain immediate satisfaction; and this can never be gained in any division of life study until he has thoroughly learned his first lesson. It would save him long years of futile effort and save others upon whom he brings great suffering, if upon learning something of the nature and constitution of Matter, he could realize that the *cause* of the imperfection he finds in some other person he has set upon a pedestal for his copying and then incontinently dragged down, did not lie in the real man or woman but in the very substance of the vehicle used by that reality within the physical body in which the soul (the real man or woman) was bound as securely as was his own soul in his body; and that so long as the matter of the physical plane remains at its present vibratory rate of action, just so long a perfect man or woman cannot manifest in that matter. It is not only the individual body that must change periodically, as vibration increases or lowers, but all the matter upon which all bodies in the same sphere subsists, before the real self be rid of all imperfections. This being true, what cause is there for condemnation of, or dissatisfaction with our comrade or friend for the reason that he does not fulfil our expectations or gratify a longing which could only be gratified in substance-matter of a higher vibration?

What satisfactory reason can he give for believing that some perfect being belonging to, and formed from the substance of another, a higher state or plane of life than that in which he himself is involved, could by any possibility live indefinitely in a lower form of matter? Does not all nature teach the contrary? But there is one way and one only by which the higher and lower planes and states of life may be related, namely, by the re-forming of the bridge torn away when spirit and matter were separated. Man himself must build that bridge, and must build it of the substance of his own

physical body and lower mentality, and that body—the aforesaid bridge, even if rightly built, could not stay in position until its *weight*—its pressure—was reduced to the lowest possible degree, otherwise it would break through and fall into the abyss below. In other words, he must build it well and strong by untiring effort, and with the tools of self sacrifice and aspiration, and must reduce the weight of each constituent molecule by conquering selfishness and lower desire while the bridge is in process of building.

When the bridge is built, then, some appointed day, may he cross to the middle of it where he will find awaiting him the one he has longed for and previously sought in vain among his own kind. He may never meet that one again in a single life-time, but it will not be necessary, for he will have seen and been satisfied and will be content to return to the side of the Cosmic stream he had left, comfort his brethren, and teach them to build their own bridges. This does not mean that he shall be released from the governing laws of matter, for that will never be, so long as he remains in its dominions; it does not mean that he is perfected. It means he has learned *the way* to release; he has taught himself how to tread "the path," and has opened his ears to the tones of a voice he may thereafter hear and recognize—the voice of his beloved, at all times and in all places. He will never more condemn a human being because he cannot filch from it what he has not earned, nor will he make of himself an object of envy, or a hindrance to his brethren, by permitting them to feel that having reached a higher level than that they stand upon he no longer feels his kinship with, or dependence upon their good offices.

We are often nonplussed at the exercise of some unexpected characteristic, or some act committed by some person we have raised to a great height in our imagination. The latter commits some act or shows forth some trait of character which to us would have previously appeared utterly foreign to his real nature. We are frequently at a loss to understand how it is we can look upon some horrible sight with equanimity, or bear some heavy pain, slight twinges of which had formerly almost driven us to desperation. We wonder how a naturally tender hearted man can be lashed into such a state of fury on a battlefield that he is maddened with lust for killing and strikes down without a qualm of conscience every soldier of the opposing side that he can reach; and also how it is that we can witness famine, pestilence and all forms of human misery at certain times without feeling one impulse of sympathy.

There is a point in the Cosmic mentality beyond which the Ego cannot go without creating an entire change in the position of the molecules of some brain centre of the body it is using—the point where extremes meet; and where in the individual mind horror and pain become pleasure or indifference, and vice versa.

This change is due to the action of a merciful law, for the brain of man is so constituted that it cannot bear the vibration of any one phase of the sense of feeling beyond a certain degree. When that degree is reached the action is reversed as it were, and the opposite pole to the one in operation responds to the demand which has been previously made. If it were not so, every molecule of the brain centre involved would burst its boundary lines and disappear from mortal ken, for the same dynamic energy that was active in the sense of feeling is just as active in every cell of the protoplasmic matter of the physical plane from which the brain centre was formed: the energy of Fohat, the energy back of every explosive force in manifestation. It is some phase of the action of the above-mentioned law that has produced the surprising effects above noted, and when it is understood that the physical man and lower mentality are not conscious of any act that could produce such sudden changes in his nature, it becomes evident that the physical man is neither accountable for the changes, nor should he be judged and condemned by others who are subject to the same changes.



SCIENTIFIC CORROBORATIONS OF THEOSOPHY.

The above is the title of a book by Dr. A. Marques that should be of great interest to all students of the Wisdom Religion. The title implies the scope of the book, and a mass of scientific evidence indicating painstaking research on the part of the author is presented in clear and concise language. Space only permits a few extracts to be given here. In the chapter on Electricity we find:

“But what is the nature, the impelling cause of these vibrations, a cause capable of forcing inert matter into incomprehensible rates of motion? To use a trivial illustration, when we force “electricity” into manifestation, and turn its tremendous powers to our purposes, we are only using the outer garments of some Divine Life, even as the parasites living on our body burrow into its tissues, while remaining beautifully unconscious of the Soul, which inhabits and uses that body as its outer sheath. Therefore the scientists of the

twentieth century if they wish to realize all the possibilities of electrical science (which, marvellous as it is, is yet in its infancy) would do well to ponder over the occult nature of what they are working on, and try to gather in the full meaning of the hints given out in the Secret Doctrine."

Again in the chapter on Chemistry:

"The distinguished metallurgist, Prof. Roberts-Austen, also fully endorses the idea that there is really but one element, the Protyle of Crookes, and that the so-called elements have been derived (like humanity itself according to theosophical ideas) from 'simpler forms' and 'gradual aggregations of the atoms of that 'primeval element' while, as far back as 1881, Clarke had foreseen that 'the evolution of planets from nebulæ is accompanied by the evolution of the elements themselves,' an echo from the Secret Doctrine, which teaches the

'progressive development of everything, worlds as well as atoms' and the metals themselves produced 'by the condensation of hydrogen or some other primitive matter, or some ancestral cousin to helium perhaps.'"

But H. P. B. went much further still than anything yet fathered by science. Thus, at a time when the first principle of the New Chemistry were being cautiously formulated by Sir William Crookes—whom she warmly endorsed—and long before the astounding discovery of "radio-activity," she declares that:

"Surely then, the elements now known to us—their number whatever it may, as they are understood and defined at present (1881) are not, nor can they be, the primordial elements; these are formed from "the curds of cold radiant Mother" and the "fire-seed of the hot Father," i. e. those elements had their genesis in the depths of the primordial fire-mist, the masses of incandescent vapour of the irresolvable nebulæ; (i. e. before the formation of the sun and planets.)

'The elements now known have arrived at their present state of permanency in this 4th round and 5th race. They have a short period of rest before they are propelled once more on their upward spiritual evolution, when the living fire of Orcus will dissociate the most irresolvable and scatter them again into the primordial One. We have shown our theories with regard to the evolution of Atoms * * * their last formation into compound chemical molecules, being produced within our terrestrial workshops in the Earth's atmosphere, and not elsewhere.'

The chapter on Physiology begins:

"Coming to the next 'magician of the future,' H. P. B. stated that 'as regards the purely animal and material portion of man, science is on its way to discoveries that will go far towards corroborating the theory or rather the occult doctrine that our bodies, as well as those of animals, plants and stones are themselves altogether built up of bacteria of a hundred various kinds.

These bacteria with the exception of the larger species, no microscope can detect * * * The physical and chemical constituents of all being found to be identical, Chemical Science may well say that there is no difference between the matter which composes the ox and that which forms the man. But the occult doctrine is far more explicit. It says: Not only the chemical compounds are the same, but the same infinitesimal invisible lives compose the atoms of the bodies of the mountain and daisy, of man and the ant, of the elephant and of the tree which shelters it from the Sun. Each particle—whether you call it organic or inorganic—is a Life.

Now Physiology, within the last quarter of a century, has reluctantly come to admit the identity in ultimate chemical composition, the identity in motion, vibration, or life, and even in response to stimuli between the so-called organic and inorganic world; or, as H. P. B. said: "rock and man."

And each subsequent discovery of physiology truly brings this science ever near to occultism. It is even ready to concede that every cell (so called) of our bodies has a life, an independent consciousness of its own; and that certain cells assume the character of separate living entities with well-defined missions, these entities, or corpuscles, microbes or bacteria, being by science called leucocytes, lymphocytes, phagocytes, or other names, and by occultism, according to H. P. B., "fiery lives, builders and devourers."

And so on intensely interestingly through the various chapters on Astronomy, Physics, Geology, Archæology, Philology, and Anthropology. The book comprises 152 pages, cloth bound, price 75 cents, postpaid. May be ordered through the Halcyon Book Department.

The Temple Artisan

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EDITORIAL MIRROR.

High Position is high service. High service is to give your heart with all that service you are able to give, whether it be little or much. And the higher the service you are able to give, the higher is your position. Body, soul and spirit—all may be given. Love, Wisdom, Protection and Obedience, all are required to make good service.

C. DENNIS.

At this season of the yearly cycle the combined thought forces of humanity are directed to one Cosmic centre—the Christ—whether the outer expression of that centre be the Sun or some blest Avatar of the human race such as was Jesus of Nazareth. Those forces are sent forth by the deific builders of Love, Joy, Gratitude and Sacrifice; though they may have been held, as it were, in suspension in the individual aura of each human soul during other seasons of the year. As energy, the said combination may be precipitated at the strong interior demand of the soul, and used to build up exterior vehicles for work and methods of procedure, to much better purpose and with greater effect than at any other season of the year. Therefore this Christmas season gives to the true Christian, the pure hearted man or woman, an opportunity to work with the Cosmic builders for the upbuilding of a grand humanitarian movement—The Temple of the People. What are we Temple builders going to do with our opportunity this coming year?

It should be remembered that members of one year's standing are eligible to application for the Order of the 36.

The importance of membership in this Order cannot be over-estimated, and every true Temple child should feel the indrawing force of the Lodge in respect to the great privilege offered.

In the stress of wordly conditions we are apt to forget or neglect such duties and privileges, and so go all our days so much the loser; so much the more hungry and thirsty for the want of the spiritual nourishment we might have had, and the power we might have

won. The need was never so great, and the corresponding opportunity was never so widely and openly offered, as now.

You who look forward to more perfect understanding of the truth; you who long for closer contact with the Lodge and with your Comrades on the Path, think well before you reject the call, and think far more deeply, even, of your obligations to fulfil unquestioningly the directions given you, when once you have been accepted, for no excuse will avail you, as no impossible duty is required of you.



The letters of understanding and appreciation of difficulties under which the officers of such an organization as THE TEMPLE OF THE PEOPLE must labor, which have reached headquarters since the sending out of the last private papers, are a source of much encouragement and help, and we wish to express our gratitude to those who have so intelligently and freely written us on the subject.

Only those similarly situated can perfectly appreciate the disappointment and pain at the necessity for action, or the courage it takes to even appear to take arbitrary action, in the case of a fellow student who has intentionally or otherwise broken the link which binds all Templars together. If this were fully understood by all our comrades there surely never would arise a suspicion of favoritism or of unjust action on our part, for the average human being does not voluntarily do those things which are extremely painful to him or her personally.

F. A. L.

W. H. D.



The following paragraphs are taken from statements made privately by the Master some years ago, and may be of interest now, when the subject touched upon in each one is attracting so much attention among all peoples:



"Do not permit the lapse of any short period of time between the present and the day of full awakening; or the temporary cessation of a hostile attitude by one nation toward another, to blind you to the ultimate cause of disagreements, neither be deceived by any apparently safe combination or alliance between the several nations comprised of antagonistic races; for at the very best such alliances would only hinder the final struggle for a short time. There is a power

stronger than death at the very centre of their being, which irrevocably unites the people of any one race, and this power will manifest when it comes to the final safety or the possible annihilation of that race; no matter what has previously prompted the treachery or recreancy of its individual members or divisions, and no matter what the results of the same. The law of self-protection, the most powerful law in the government of human life, will draw to a common centre, a common cause, every division of such a race when its life AS A RACE is at stake.

"The greatest mistake ever made by a race or nation is the mistake of underestimating the power and strength of an enemy; and while the material and mental power of Nations may be nearly equal, and the spiritual directors—the group souls—may be of equal importance and strength, the white race should beware how it underestimates the psychic power and strength of the yellow and black races. It is in that psychic power that the white race is most deficient, and from the psychic realms that its chief danger comes. The white races are only just awaking to knowledge of the existence and power of the psychic realms and their inhabitants, while the yellow and black races have been consciously more or less under their dominion and protection, as well as under their opposition, for ages of time, and that great division of universal life will be a determining factor in the final victory or defeat of either race.

"Unwise is that nation that fails to perceive the arms and accoutrements of its enemy as well as its numbers."

✱
"When man learns to conserve and disperse the forces of sound as Nature conserves and disperses the same, as is done in the integration and disintegration of all explosives, then will he invent the long-sought for flying machine that will carry him and also his vehicle of power without overloading his vehicle and thus increasing the dangers of aerial navigation.

"There lies concealed in every molecule of explosive material such as gunpowder, nitroglycerine, dynamite, and other explosives of still greater power, whether the product of man's labor or of nature alone, sufficient force to move a planet from its place in space.

"The principle of repeated explosions now in use in the gasoline engine, with any of the high explosives mentioned, as the motive energy, will furnish the satisfactory solution of the flying problem when the right man comes on the scene of action."

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 58

THE NEW YEAR OF THREE ROSE TREES.

It was New Year's eve, and the chill of a heavy fog was pervading the house; three little maids, just from supper, were calling for "fire and our fireside story."

A fourth child, older in years but nevertheless as much a child as the others, agreed to help, so the first thing to do was to build a fire in the fireplace. Out they all trooped to the ever-ready wood pile and in they came again, hopping and skipping in fun with various bundles of sticks.

Presently a jolly fire was sending its cheerful glow about the room and the children took their usual cosy places on the floor before the fairy fire, for fairy it surely must be, if one is to judge by the wonder tales unfolded before its cheery light.

Our children like to "take turns" in this story telling, but they had not yet decided on this evening who should begin. The spirit of mischief was rampant this night, and while some stories were being told had been very busy, when suddenly in came several little imps of a more dangerous kind who proceeded to make things interesting.

A little elbow resting comfortably on a little knee is suddenly pushed from its place, then up comes a dangerous little foot, rather too close to a little face; then something that reminds one of dogs, fighting. Oh! can these be our Builders?

The oldest child realizing something must be done quickly had an inspiration. "Oh, children, I know a fine story. Listen!" at once all was attention. Positions were wisely changed and the story teller became the center of interest. "Now I am the listening Fire-Fairy who gathers and records all fireside stories that I may whisper them to lonely little ones, and this is the story I heard this evening:"

Once there was a man and he had a garden. On New Year's day while traveling he was given three little sticks, carefully wrapped in paper, and he was told that with proper care in planting and watering and weeding, they would grow into beautiful rose bushes. He took them home and carefully planted them side by side in his garden.

Now these "sticks" differed in size and in kind, for the fairies

dwelling in them were of different natures and I am sorry to say not always altogether lovely. Besides this the man did not come daily to care for them. Every little while one would bend toward another and poke and scratch until the bark hung in shreds so that a dreadful sight greeted the man when he returned to see how his rose trees were faring. Instead of gently and happily growing in sunshine and rain, they had wasted time in quarreling, so the poor man had left only three poor torn sticks instead of the healthy rose-bearing bushes he had hoped to find. What should he do, he wondered, to make these "sticks" grow into beautiful bushes and find a glad New Year for themselves. Sadly he returned home wondering what to do. Presently a soft tap at the door roused him from his thought, and a little child came to his side, and lovingly laying her head on his arm, said: "What troubles my dear good friend?" The man taking the child upon his knee told her of his poor rose-bushes. "Oh," said the child, "if you had only cared for them enough and helped them to love the sunshine and rain and so forget their quarrels, they would be all you could wish now. Let me try for awhile and see what I can do for them."

Each day this little girl went to the garden. She watered the rose-slips, carefully kept all weeds away and what was best of all, she would talk lovingly to each one, whispering loving encouragement to the dear rose-fairies she *knew* dwelt within those poor little slips.

One day the man returned and what do you think he found? Three beautiful rose trees each with its new dress of green leaves, and best of all some tiny baby buds nearly ready to poke their heads from their cosy coats.

Can you fancy how delighted the man was? At last he had learned that before he could make the New Year's growth for even a rose bush, he must first find the New Year Child of Love in his own heart, and in giving that *love* he would give *life* to others.

All the while this story was being told the children kept as still as mice. After a minute one child exclaimed, "Why those sticks are like ourselves!" And so the lesson for the New Year was learned.

A. A. A. PARSONS.

MUSICAL NOTATIONS.

Fidelity to the Music of the Spheres and the Harmonies of Nature is the first tone sounded by the true student-disciple of music.

The Music of the Spheres and the Harmonies of Nature are dependent upon the Rhythm of Breath.

Rhythm of Breath is the numerical relation existing between the interaction of the interior and exterior forces of Life.

This interaction begets a to and fro motion, an ebb and flow, contraction and expansion, silence and expression, non-manifestation and manifestation, all springing from a common source.

“The Great Solitude of Infinity,

Where truth doth melt and purify from self a *Tone*,
The Soul and source of music which makes known
Eternal Harmony.”

A true Musical Scale is founded upon the Scale of Life—the relation of the seven Tatwic forces one with another, each Tatwa being the Creative Principle of a distinct Nature Tone, Quality and Feeling.

Such a scale will possess the flexibility and interchangeability that permeates all manifestation of the finer forces of life.

One tone may include an entire scale, and the seven toned scale sounded simultaneously should produce, not discord, but profound harmonies.

The Keynote of a scale will determine the succession of true intervals for *that* scale, according to the position of the force represented in that tone in its relation to the Tatwic forces as a whole, the same as the evolutionary progress of a soul determines itself by the keynote which it sounds.

Combinations of tones and relations of Keys will determine themselves through the same law producing vital chords and mellowed modulations.

A knowledge of the nature and power of these forces, and ability to recognize and discriminate between them when operating in tonal expression, is an essential requisite for an understanding and appreciation of the truth of Music. The Soul of Music having its Source in the Infinite Solitudes, the inmost delicacy of sound can never be brought to the outer planes of hearing. The soul alone can wake the sensitive harp, and list to the quivering strains through the purifying and lifting of the outer sense to the heights of Articulated Silence.

All outer musical expression can at best be but an approximate rendering of the Ethereal Harmonies.

We wait for the sensitized instrument that by more flexible adjustments will give a truer response to the ever changing life rhythms.

The Voice itself can utter naught but the shallows of self until it opens itself to the crystal waters that flow from the Throne of Life.

"The Spirit and the Bride say come. Let him that heareth come and take the Water of Life freely."



NO ROOM AT THE INN.

"The world's attitude toward the birth of every great truth is focused in a single phrase in the simple story of the first Christmas, the greatest birthday since Time began. Mary laid the Infant Christ in a manger—"because there was no room for them at the inn." For worldly success, fame, social prestige, laurel-crowded triumph, the inn is illuminated; welcoming music fills the air and the inn doors are flung wide open. But struggle toward sublime attainment, heroic effort to better the world, simple consecration of soul

to a noble ideal means—the manger and a lonely pathway lit only by the torch of truth held high in the hand of purpose.

Right must ever fight its way against the world. Truth must walk alone in its Gethesemane. Justice must bravely face its Calvary, if it would live in triumph after all efforts to slay it. Love must ever, in the end, burst forth in its splendor like the sun from the dark clouds of hate and discord that seek to obscure it. These great truths must be born in the manger of poverty or sorrow, or trial, or suffering, finding no room at the inn until at last, by entering it in triumph, they honor the inn that never honored them in their hours of need, of struggle, and of darkness. It is written in the book of human nature; it is the chorus of the song of every great human effort; it epitomizes the life of Christ.

As a babe there was no room for Him at the inn; as a boy, threatened by Herod, there was no room for Him in Israel; as a man, condemned by Pilate, there was no room for Him in all the world. His life seemed a failure, yet today the world has countless thousands of churches, spiritual inns, built in His memory."



"If the greatest souls in the world have had to pass through the valley of the shadow, why should we, whose best work may be poor and petty in comparison, grumble and chafe? We may see the inn welcome the successful without auditing the accounts of ways and means by which that success was won, pass in the hypocrite without realizing that his passport is forged, accept the swaggering and assertive at their own estimate, nearsightedly mistake the brass of pretense for the gold of true worth, give a fine suite of corner rooms to a fad and have no room at all for a philosophy. The world makes many mistakes. Time corrects many mistakes. Time is the eternal ally of truth.

"There comes a time in every individual life when earnest, honest effort disheartened, distressed, dismayed, says: 'What is the use of it all? Why should I suffer poverty, sorrow, loneliness and failure, when I seek to be fair, good, kind, sympathetic, helpful and just? Why should I not have the good things I am looking for?'

"They are big questions; they are the very sobs of the soul. But if we know we are right we should not care for the crowd at the inn. It must be that there is something higher in life than the welcome at the inn, the approval of the world. There is the con-

sciousness of work well done, of steadfast loyalty to an ideal, of faithfulness in little things, of lives made better, sweeter, truer for our living, of a lovelight in eyes looking into ours that may be part of the glorious flowering of our days greater far to our highest self than any mere welcome at the inn."—*The Circle*.

ERRATUM.

A typographical mix-up last month under the article entitled "The Open Gate," requires a correction this month. The following sufficiently explains:

The picture presented with this article is that of Ernvil Froom who has been thoroughly cured of a tubercular affliction at the Open Gate, but who is still an inmate there—being motherless. What wonders the Open Gate has done for Ernvil the picture sufficiently attests.

Almost insurmountable difficulties have arisen in the way of receiving and treating pulmonary tubercular patients, owing to insufficient means for advertising to attract paying patients, and also for overcoming existing prejudice against the disease or mode of outdoor treatment. By continuing on the original lines the Association will be put to a loss it can little afford to sustain. However the above mentioned objections do not obtain to the same extent in the cases of children afflicted with chronic forms of tuberculosis such as hip or other bone disease, and truly they are all the most pitiable cases. If we can have the co-operation and assistance of friends and members we believe we can continue the Open Gate work primarily for the children in a way to gladden many hearts and at the same time build up in conjunction a home for fatherless and motherless children or others needing home care at very reasonable rates, but we can only do so by the hearty co-operation and with the assistance of our child lovers. We believe that those who have contributed to the founding of the Open Gate should have a voice in any necessary change of plan and earnestly request an expression of opinion as to the possibilities of the last mentioned plan, and what possible co-operation and assistance we could depend upon. Remember the Master said in the beginning of this work: "Whatsoever ye do for the least of these my little ones," so in reality it is only a change of detail instead of plan, if change is made. Suggestions from all interested will be appreciated and helpful.

TEMPLE ACTIVITIES AND NOTICES.

Mrs. Nathan Tanquary, of Denver, Colo., who is the mother of Miss Grace Tanquary of the Halcyon staff, is spending the holidays at the Centre.

* * * *

Brother George Leitch is also with us for the holidays. The helpful force and devotion of this brother is always appreciated by us, whether he is present among us or absent.

* * * *

Brother Geo. E. Bailey has opened a store at Oceano, with a small stock of musical instruments, including a piano. He hopes to make this locality a centre of his business.

* * * *

"Rhythm," "Esoteric Astrology," "Realization," and "Service" were the topics presented at the Sunday meetings at Headquarters during the past month.

* * * *

The topics presented by the Temple Builders at Hiawatha Hall during the past month were as follows: "Success and Failure," "Christmas," "Ben Hur," and "The Old Year."

* * * *

Numbers I to XXII of the Temple Teachings, Open Series, in leaflet form, have been bound together in a durable paper cover, and will be furnished to members, postage paid, at 25 cents each. These are from June, 1901, to July, 1903.

* * * *

The loss of over six hundred mail bags in wrecks and the detention of mail owing to pressure of work at some of the large points of distribution of mail sent to or from us may account for any non-receipt of mail packages. We ask to be notified at once if members fail to receive acknowledgement of mail, after due time.

On Wednesday evening before Xmas the Temple Builders in flower, bird and animal guise presented their Nature play, "Birds, Flowers and Things." The greatest tribute that can be given the evening is summed up in the force of their Star Song, sung around the lighted Xmas tree, each child holding its own bright candle, lighted from the star above.

Shine, shine, bright glad star,
Into every heart today;

Banishing the clouds that mar,
 Bringing peace and joy alway.
 The evening closed with dancing and merry making.
 On Xmas eve each Temple household within reach was surprised by a group of Builders caroling at the door.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

* * * *

It is requested, that in all cases of changes in address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured.

TEMPLE SCRIBE.

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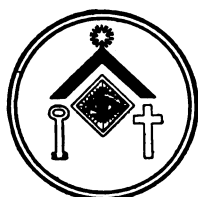
The Temple Artisan

Vol. IX.

FEBRUARY 1909

No 9

Behold, I give



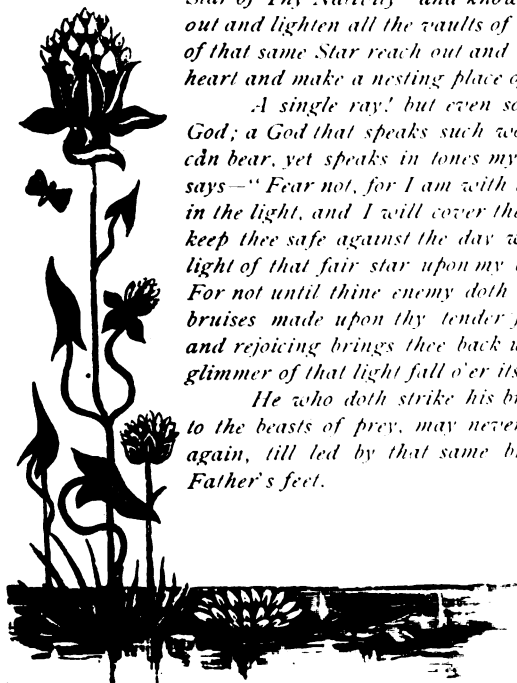
unto thee a key.

FATHER MINE.

Father mine! though Thou hast cast me down where deep calls unto Deep across the span of human woe, though Thou hast stripped from me the mantle of protection Thou gav'st me, and left me naked, lone, exposed to every blast; though Thou hast given power unto mine enemy to raze my home and send its beams and rafters crashing down upon my shrinking form; yet I behold Thine everlasting, all encircling arm outstretched to me, and through the storms and wreckage of my outer life I see the Star, the symbol of Thy Power, that evermore must rise and set upon Thy breast, —the Star of Thy Nativity — and know that even as its rays reach out and lighten all the vaults of heaven, so doth a single ray of that same Star reach out and pierce the gloom within my heart and make a nesting place of light therein.

A single ray! but even so a carrier of the voice of God; a God that speaks such words as no mere human ear can bear, yet speaks in tones my soul doth understand, and says—"Fear not, for I am with thee in the dark as well as in the light, and I will cover thee with mine own hand and keep thee safe against the day when thy betrayer seeks the light of that fair star upon my breast which leads to thee. For not until thine enemy doth seek thee out and bind the bruises made upon thy tender flesh, and with repentance and rejoicing brings thee back unto thine own, can e'en a glimmer of that light fall o'er its blinded eyes."

He who doth strike his brother down and leave him to the beasts of prey, may never find his Father's house again, till led by that same brother's hand back to his Father's feet.



LEX TALIONIS.

"An eye for an eye and a tooth for a tooth."

This great law has never been abrogated, and we still pray,

"Forgive us our debts, as we forgive our debtors."

Forgiveness alone begets forgiveness.

In some form you must render the eye and the tooth, even if it be but the relinquishment of your just claim to the eye and the tooth of another.

The law still lives; thank God you and I are not executioners.

Who hath made us judges between men?

Like all true laws, but it is not ours to interfere with our neighbor's harvest.

"Vengeance is Mine; I will repay," saith the Lord.

—ERNEST CROSBY.

FROM THE MOUNTAIN TOP.

PRAYER.

Reach down, lost soul though thou be, beneath the trough of who deniest the source of thy life, thou who hast forgotten thine ancestry, thou who hast flung thy younger brother into the pit thine own desire hath dug, and filched from him his heritage for thine own glory. Thou who hast made a playground of thy Father's heart, and watered the seeds of thine own decay with thy Mother's tears.

Thou who thinkest there is no eye of God to see the bastard forms thou hast created; no ear of God to hear the blasphemous ribaldry with which thou hast polluted the air thou must breathe.

Reach down, lost soul though thou be, beneath the trough of the rolling wave of thine earthly passion, and search for the light of the Christ which even yet shines in thee. Make a path through that wave by Faith, that the light may pass through to search out thine heart, and—fall on thy knees!

To him who saith to thee, "There is no God to listen to thy mouthings," do thou as I bid thee, fling back the foul lie in his face, for lie it is.

No soul hath ever lifted its voice in prayer for succor in its hour of peril that hath been turned back upon itself.

The foulest wrong one soul may do unto another is to rob it of its faith in God.

Pray unceasingly, but not as one without hope. Pray *in praise*,

in *certainty* that there are ears to hear, e'en though they be not molded on the pattern of thine own, e'en though the answer to thy prayer doth tarry till the water from the well of life hath overflowed its rim and once more filled the shrunken tissues of thy soul, and washed away all stain of sin, that so the fiery streams of Love Divine now held in leash by that one Christly gleam within thy soul, may egress find to utterly destroy all that lies between thy God and thee, between thee and the Ocean of all Life.

FROM THE MASTER.

GIVEN FEBRUARY 1, 1900.

In commenting upon the Instruction entitled "The Mysteries of Space," the Master said:

"The truth herein stated will take its place among the scientific facts at the end of the cycle, not before. I mean the one hundred year cycle which has just begun. The ether of the occultist is now recognized by science, or rather is used as a hypothesis upon which to build its theories of etheric or astral phenomena. In the same way will science claim something else that will demonstrate the truth of other things I have now said. Great earthquakes will unveil many of the hidden things of this globe before many years, and these discoveries will nullify much that science now claims to be truth. These earthquakes will occur at different points of the earth. Some of them will take place in this state, others at other points of the country.

"We have long been holding back the forces that are making for the uncovering of a secret path across the ocean, or rather underneath the ocean. The time is fast coming when we shall no longer be able to hold back these powers, for cyclic reasons. The path will be found, but when it is found its discovery will only be useful to demonstrate the truth of what I have now told you; because, knowing that this must take place, we are now engaged in building a roundabout way which will answer all purposes for us, and still leave the old path where it may be found.*

"It takes about a half hour of your time for us to pass from one continent to another, but you must remember that we use a form of energy of which you are not yet conscious."

[*Without working injury to those who have hitherto depended upon it for rapid travel.]

GIVEN JANUARY 7, 1907.

"Every ruling aspect of a hierarchy, every individual who is in any sense a part of that ruling aspect, meet with, from those who are lineally beneath it, its opposite pole—revolt—in the hearts of the latter; I mean by this that every individual who is in any sense in a ruling position (no matter how tender hearted he may be in reality, no matter how deeply he may crave the love and appreciation of those brothers and sisters, no matter how kindly he may feel toward all the world), awakens in every individual who is in any sense beneath him in the Cosmic scale, a vibration of fear, hatred or rebellion. For this reason he is of all people to be pitied, for he is seldom understood. If you trace back the history of every great king, ruler, president, or all officials in high authority, you will almost invariably find that though they may be feared and obeyed, they are seldom loved by those who are subject to them, and this rule holds good, up through higher ranks of life, as well as through lower.

"In many cases you will find that one, or at most two, sincere, earnest friends or lovers, are all that these could claim for their own, amidst the myriads by which they were surrounded. This is due partially to a cause not known to many. The cause is set up with the beginning of the evolution of matter. A single cell is the beginning of all organic forms of matter. That cell separates and forms others, either by budding, extension or division, and final aggregation of atoms. In every instance there is first manifested within the single cell, the action of an expulsive force, and this action of the force of expulsion is by its very nature positive and arbitrary in action, and must inevitably arouse in other cells, even if hitherto latent, a negative force of opposition to the ruling cell.

"I call your attention to this for more than one reason."

MOTHER OF THE CHRIST-CHILD.

TEMPLE TEACHINGS. OPEN SERIES, LXXX.

One of life's great mysteries is partially solved when in deep concentration on any absorbing subject, and so released from thrall, a human being realizes the underlying unity of all things. For the lines, physical and mental, built up by life's experiences, fall away one by one in concentration until all sense of outer things is lost and the consciousness and the idea concentrated upon is all of

existence for the time being. The Ego—(the thinker)—and the thought, fill all space, and time is obliterated from consciousness.

As each normal human being may have the same experience, it follows that there must be some state of consciousness where inseparableness reigns; that state which is only comparable to space, where all things move and are.

It is essential to a perfect understanding, that the fundamental truths underlying the above mentioned statement be accepted, otherwise the new light which I desire to throw upon a subject which has awakened profound thought, suspicion, and contempt in many minds of different calibre, would only add to a seeming jumble of impossible or insane conclusions in regard to what now, under the patronage of science, has become a subject of world-wide recognition and would not be seriously considered. Yet it is a subject of the most vital importance to every thinker. I refer to the subject of the occult sciences, and more particularly to one phase or aspect of one such science, namely, the apparent impossibility of accepting seriously the countless claims of divine guidance and bestowal of authority and supremacy made by many different persons in as many parts of the world. Women who claim to be the mothers or prospective mothers of a Christ-child, men and women who claim to be reincarnations of Jesus, administrators of his commands, or vehicles for the transmission of his life forces. The fact that there could by any possibility be any truth in these claims worthy of investigation is laughed to scorn by the unbelievers, and accepted slavishly by the followers of the claimant. Yet there is an underlying truth, a basic reality to many such claims, beautiful past telling, to many listeners, and important to all.

To every true Seer or astral visitant there are visions granted, sounds and speech heard, that far surpass in beauty and grandeur anything imaginable by the less gifted, as well as sights and sounds which exceed in unspeakable horror anything to be seen or heard under other conditions. Those same experiences, sights and sounds, beautiful or horrible, are as open to the interior senses of every other man or woman who has consciously or unconsciously developed one particular organ in the brain, as they are or may be to the Seer. There seems to be a false idea prevalent even among Psychics that there must be a *new* scene or sound to every new observer of astral phenomena.

As the interior planes of life are contacted, one becomes more and more enlightened as to the unity of all consciousness on those

planes. The identity of the individual is not lost, yet the soul is identified in some mysterious manner and degree with the identity of every individual or object seen: for instance, in gazing at a beautiful astral flower, one becomes identified with the flower and knows all about it, how it came into life, and what it is or will be in the future. In communication with others one realizes that the term "I" or "you" does not refer to I or you, individually. Consequently, when these terms are used, either in direct communications from higher entities, or accidentally heard, as it were, (as in sleep), if one is not familiar with the fundamental truth before mentioned, there is no alternative to the belief that he or she is individually indicated or intimately concerned with any direct promise or statement regarding such a momentous subject, as for example, the birth of a Christ-child or the bestowal of some great dignity. Of course this fact will be disputed by the supposed mothers of such children, and such supposed dignitaries, for there is an underlying desire for personal recognition, and a love of power in the heart of every normal human being, and all seeming fulfilments of such desires die a hard death. However, I am quite sure every true occultist will agree with me.

Jesus himself said, "I will come again." The Book of Revelations is full of promises to the believer and threats against the "lost"—the unbeliever. With the mental picture already painted in the mind by familiarity with those several promises or threats, and the apparent visualizing or auditory confirmation of the same, if one is to "believe her or his own eyes and ears" what is there left but literal acceptance for the average psychic, and once accepted, pure human longing and natural egotism will bind one of either sex irrevocably to such beliefs. Owing to the before noted great fundamental truth back of all illusions of this character, it is not surprising that any woman might accept a universal for an individual promise, for when all is said every woman who bears a child does indeed give birth to a Christ-child.

Jesus said, "I and the Father are One." "I in Thee, and thou in me, that we may be made perfect in One," and to whatever extent such a child partakes of the nature of Christ, it is a Christ-child: and whether it be consciously or unconsciously, such a prospective mother knows in her heart that she is bearing "a Christ-child."

Every man knows in his soul that he has been or ought to have been, born to be a leader, a wise teacher, scientist or some other noteworthy individual. Seeing or hearing what is to him astral

corroborative sight or speech, wild animals could not tear from him his belief in the blindness of those who do not accept his estimate of himself.

This all being true, can we not have a little more patience with what we believe to be vagaries or frauds; be willing to accept the fact of the possible vision or hearing of the seer, and strive to realize that the great longing Mother-heart of the world is eternally bringing back to earth a Saviour of the people, a leader of the nations. It does not matter *how* he comes, so he arrives on the present scene of desolation. The need is great enough, and the need of man is supplied by God when that need reaches its greatest height, whatever that need may be.

It makes no difference who or what may be the woman that Karmic law designates for the vehicle to bring a great soul—an Avatar—to the physical plane. The fact that so much obscurity surrounds the birth of Jesus, and that it has been left possible to cast unworthy reflections upon the character of the Mother of Jesus and his most intimate woman friend, Mary Magdalene, should open the eyes of Christians to one very important fact. If it were essential to the incarnation of a great soul that the vehicle of his manifestation should be what is termed a sexually pure woman, the Masters of the White Lodge would have long since made that fact indisputable. In the case of Jesus their silence proves that too much emphasis on such an hypothesis is not advisable. Karmic law—the law of cosmical succession—would determine such an honor before all else. I mention this point to emphasize my former statement, that it is of little consequence how or through whom the next great Avatar comes to the physical plane. The only point that is essential is that of his finally reaching that plane. But God forbid that any poor self-deceived woman should make that statement the basis of belief in license for a sexual impurity. No words of mine can tell the extent of evil already done by ignorant or depraved men and women who use the limited knowledge they possess of such cosmic truths for the degradation of their fellow men and women. No ordinary man or woman of the present age could determine the possibility of creating a vehicle for the incarnation of an Avatar. The knowledge of such possibility in the case of any woman is only obtainable and could only be imparted by an Initiate of much higher degree than those who contact the average avenues of life, and then only in the intervals between the passing of one Messianic cycle and the beginning of another. But all women should look forward to forming the sus-

tenance, the spiritual food for incarnating Egos of this age, for it is only the feminine aspect of life that has the power to do so, and to whatever extent they do this, they MOTHER the Christ-child.



WONDERS OF THE BODY.

Man is the acme of the world—the masterpiece of time. In all the world there is no mechanical device which is not found in the human body. The pulley, the lever, the inclined plane, the hinge, the scissors, the grindstone, the “universal” joints, valves, philters, trap door, a bellows, a pump, a camera—each of these mechanical devices invented by man is merely a repetition of some part of his own body.

No waterway on earth is as perfect in design, as commodious or as populous as that great thoroughfare of the body, the blood stream. No sewerage system known to man begins to equal the ingenious methods by which the body disposes of its waste. The irrigation plants of which we are so proud are crude and simple in comparison with the great tubular system by which the digested food is conveyed into the blood.

The violin, the æolian harp, the organ—these and many other musical instruments are constructed upon principles utilized in the human body. The electric telegraph is amusingly crude compared to the nervous system of man. And even Marconi with his wireless telegraphy is merely copying the action of the individual cells of his own wonderful brain and nerve.

The far-off human, or subtler human, being, more ingenious than his fellows, was utilizing a device now known to engineers as a lever of the first class. In the strictest sense, man is the mechanical microcosm of the universe.—From *The Circle*.

The Temple Artisan

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EDITORIAL MIRROR.

"A man with his eyes on the ground bumps his head; a man with his nose always in the air stubs his toe."



"We love characters in proportion as they are impulsive and spontaneous. The less a man thinks or knows (or *talks*) about his virtues, the better we like him."—*Emerson*.



"Society gains nothing while a man not himself renovated, attempts to renovate things around him; he has become tediously good in some particulars, but narrow in the rest; and hypocrisy and vanity are often the disgusting result."—*Emerson*.



"Everything in nature is bipolar, or has a positive and negative pole. There is a male and female, a spirit and a fact, a north and a south. Spirit is the positive, the event is the negative. Will is the north, action is the south pole. Character may be ranked as having its natural place in the north. It shows the magnetic currents of the system. The feeble souls are drawn to the south or negative pole. They look at the profit or hurt of the action. They never behold a principle until it is lodged in a person. They do not wish to be lovely, but to be loved. This class of character like to hear of faults. The other class do not like to hear of faults; they worship events; secure to them a fact, a connection, a certain chain of circumstances, and they will ask no more. The hero sees that the event is secondary: it must follow him."—*Emerson*.



As with things mental, moral and physical, so with things psychic—even more so, for the psychic forces bend more easily to the will and desires. "Beware the dangers of the lower Iddis" (psychic faculties), has been an aphorism from time immemorial with all true teachers of the occult.

Even to talk of psychic experiences is dangerous—and may come from or result in vanity. Temple members have been enjoined not to speak promiscuously of their psychic experiences. Such belong to the inner nature and should not be dragged into the lower courts of the outer self.

Too often what passes for psychic experiences are merely *thought forms* and fancies sensed as images in the mental sphere. Such experiences entangle in a deceptive glamour and often lead one from one degree of foolishness to another until disillusioned by hard experience. Testing all experiences with reason and in the light of the bulls-eye of common sense is the only way to keep the soul and mind in equilibrium. And equilibrium between mind and soul is Yoga.

In view of the terrible catastrophe in Southern Italy, members would do well to read over in Temple literature and teachings, all that has been predicted in regard to such disturbances with the earth—which is now passing through such a critical period in its evolutionary career.

In the last chapter in the first Book of Teachings the matter is well summed up. That instruction was given ten years ago. How significant the following sentences in that chapter in view of what the past ten years have brought forth: "The forces awakened are those that have never before been called into being. They are the accumulations of the ages that have held back until now, but they can be held back no longer. * * * If the people will hear and obey it is not too late; but if they turn away there is nothing that can save them. Never in the history of the planet have things spiritually been at such a low ebb. The cries going up to heaven would indeed make the angels weep. * * * And still the people go on like those of the olden cities, dancing, singing, making merry while the stars are gathering their forces to destroy that world."

W. H. D.

RHYTHM.

"The Eternal Parent, wrapped in her ever-invisible robes had slumbered once again for seven eternities."

"Where was Silence, where the ears to sense it? No, there was neither Silence nor Sound, naught save ceaseless, Eternal Breath."

"Ceaseless Eternal Breath. That indescribable state in which

the interaction of all Forces is true—is perfect—in other words—that which is *Rhythm*."

Rhythm, the synthesized "Symphony of Life"—Rhythm the Essence of the "Music of the Spheres." This is the One Reality *from* which, *to* which, and *in* which all life is. At the heart of every manifested thing is Rhythm, and the more this is sensed—the more is known of God.

How shall this Rhythm be known—how found? First by listening to the "Call of God," sounded at the heart of every "Little One of God"; then by search, following the glimpse of the Grail we have caught by listening—always listening, always searching until the work is finished and we become "One with All Rhythm."

Hear what a poet has sensed of this truth:

"There's music in the sighing of a reed,
There's music in the gushing of a rill,
There's music in all things, if men had ears,
The Earth is but an echo of the Spheres."

Another Seer of the Real says:

"We have not heard the music of the Spheres,
The song of star to star—but there *are* sounds
That nature uses in her common rounds;
The fall of streams, the cry of winds that strain the oak,
The roaring of the sea's surge,
The might of thunder breaking off afar;
Or rain that falls by moments in the summer's night.
These are the voices of Earth's Secret Soul
Uttering the mystery from which she came,"
This Mystery!—The All Rhythm!

Music is not true music unless it awakens in us a greater consciousness, a greater realization of this Rhythm. We shall not limit our idea of music, we shall not say a person is not musical because he does not play an instrument or sing a song.

True music is Perfect Rhythm, and is Threefold.

First. Spirit of Music—the Reality, the Grail itself—which is the *promise* of ultimate Victory and is seen by Faith, in other words "Ye shall first become as a little child."

Second. Soul of Music—the *realization* of this All Rhythm, more and more by listening to the "Call of God" heard by Faith. The more that is realized the more we *become* God. The soul of music reaches one hand to the Source of all and the other hand gives of its treasures, and so it grows.

Third. The Body of music is its expression on this plane. This body shall be flexible to be responsive to the ever-growing soul.

We shall recognize that this body of music *is free* and then shall it respond to every breath of Soul.

In looking over the records of music as we now know it, we find we are as creed bound in music as in many other ways. Until that condition is changed throughout the world, a truer music *cannot be!* It is part of the work of the cycle to form a truer vehicle for musical expression and the first step is a recognition of our present bondage and a *freeing from all musical dogma.*

Why was Wagner great? Because he realized this fact, and chose to make for himself no reputation among so-called musicians, that he might try to break in pieces the crystalized form music had assumed. The result is that today his work is recognized as true and his message rings out clear and strong to all who will hear.

He has most beautifully expressed this threefold nature of music. He has consciously or unconsciously struck the keynote of the age in a few themes which we find repeated through all his works. We have the spirit, promise of Victory—sounded unmistakably in the Pilgrims' Chorus. We find—the Soul in his Grail theme—showing search untiring, and service true in the Quest; and the body is made complete in the finale of Parsival where we find woven and interwoven, the Themes of "the Grail" and the Eucharist," the blending of which brings to birth in consciousness the *third* which is the *realization*—the three become One, the One Rhythm, the note the universe rings out.—Victory.



CHILDREN'S DEPARTMENT

Temple Builders—Lesson 59

A BIRD'S NEST.

Underneath my office window in the city of W—— was a large flat board sign with quite a space between it and the side of the building. I noticed for about ten days two little brown birds fluttering about with a twittering little song, and carrying in their mouths straws and small twigs. They would often sit on the wires running by the windows and look sideways at me as if they were asking if I could possibly imagine what they were doing. Finally stimulated by curiosity, I leaned out of the side bay window to see if I could locate the nest; but lo! nothing at all was under the sign. I then concluded there must be an opening

somewhere out of sight where they went under the boards to make their nest.

One day not long after, as I was passing on the street under the window, I looked up just in time to see both little birds fly under the board with straws in their mouths, when, down came the straws at my feet, and here on the sidewalk lay dozens of similar straws.

Glancing up again I saw the birds come out from behind the board and look around with a chirp, as if saying, "What *does* become of them?" Then I could understand how it was that for so many days they had been bringing straws to that place without accomplishing anything, for there was not width enough to the wooden moulding to allow the straws to lodge. I wondered if any of us "humans" would be as patient and persevering as they were.

When I went to my office I took a small piece of board and fitted it to the place where they were so anxious to build. After twenty-four hours I ventured to take a peep at their workshop, and was astonished to see how they had taken advantage of the help I had given them, for they had completely filled the space with straws and hollowed out the cutest little nest you ever could imagine.

I thought I would better not seem too much interested lest they might think I was intruding on their privacy. I saw the dear little homebuilder bringing her mouthful of feathers to line the house for its future inmates, and if I was near the window she would sit on the wires and look at me until I withdrew behind the lace curtains, before she would venture to fly into her nest, lest I might discover where she was "going to housekeeping." The building faced the west, and on many hot afternoons in the following two weeks, I saw her come out of her house and sit panting with the heat, but never staying long away from the little eggs.

Finally a great commotion arose: great twitters and small twitters, were heard from morning till night, and instead of straws and feathers, the mother bird was constantly bringing worms and other food to the little nestlings who in their early stages seem to be all mouth.

In time the nourishment had its proper effect, and the invitations of the old birds to the young ones to venture out of the nest were sweet to listen to; one by one they peeped out of their door, some making a grand success in reaching the wires so near; but one poor little weakling fluttered to the sidewalk, and then what

a time there was in birdland. All the birds within hearing came in answer to the mother's call of distress and joined in the din, all talking at once, like the rest of us, but still powerless to help the frightened one back to its home.

But He "who notes the sparrow's fall," worked through a kind-hearted boy, with the result that he carefully picked up the bird and placed it where it could reach the nest, to gather strength for another trial. Who can measure the gratitude of that mother's heart as she flew to comfort and encourage her frightened little darling.

In time with many twitters of encouragement all were able to fly away, to enjoy the long summer days in the bright green trees, and to repeat the process with families of their own.

But this story has a sequel, like many others. When summer days were over, and the rain began to fall, I noticed quite a number of birds flying about the window, and disappearing very suddenly, so I investigated and found not only one family, but a whole flock of little brown birds snugly stowed away under the board amid the remains of the house which was builded in the spring. They were talking among themselves, and it was not very hard to translate what they said into good United States language, for it ran something like this. "How nice it is that we became acquainted with that lovely family of Brown's, who brought us to their ancestral home, where we can escape the terrible rain which wets us so, and makes us look like the common families down on the street. We shall certainly take up our abode with these people, and make a delightful house party for the winter." Which they did.

OLIVE VERNE RICH.

TEMPLE HOME ASSOCIATION NOTES.

Beginning with the first of this year a radical and new departure has taken place in the industrial phases of the T. H. A. work. Instead of the Departments existing as last year with the T. H. A. as the central body financing and being responsible for all departments, this year the various departments have been taken by different workers or groups of workers on a plan similar to a rental basis, but which more strictly is an assessment basis, that is, each department is assessed so much per year by the T. H. A., which assessment or rental will be paid monthly or otherwise according to the agreement, and then each department handles its

own business exclusively, simply rendering to the T. H. A. monthly the assessment agreed upon. This assessment is fixed by the T. H. A. to each department so as to cover somewhat more than the total expense the T. H. A. will be put to during the year to pay the capital expenses of that department such as taxes, repairs, insurance, interest, etc. From this it will be seen that the T. H. A. is bound to come out whole, it takes no risks and makes it impossible for any one or more departments to involve it in debt in case of their failure. In other words, under this plan, the T. H. A. cannot become involved or run any risk of failure. Capital money, as from sales of certificate, land, etc., can at once be used to pay off mortgage or other debts, buy new lands, etc., etc. Each department stands on its own merits. Under this plan it is expected that all branches of service will be expedited and the relations of all involved be more harmonious in every way. Fundamental co-operation is not interfered with under this new plan. The new plan is the line of least resistance and wisest any way at this stage of the work.

Four acres of the Orchard land has been sold recently, making it possible to pay off the \$1,000 mortgage against a portion of the beach land, leaving that tract free and clear of all debt. This transaction also relieves the T. H. A. of paying interest on a principal of \$2,500, surely a gratifying indication of progress along right lines.

TEMPLE ACTIVITIES AND NOTICES.

Brother J. H. Bone of San Jose spent a few days during the past month at Headquarters.

* * * *

Heavy rainfall followed by floods wrought much havoc in the Arroyo Grande Valley during the month of January. The creek burst its bounds and flowed into Oceano. The lower part of the town was inundated—three feet of water in the stores and dwelling at that point doing much damage. No building or property of the Temple or T. H. A. was damaged however. Much damage was done along the creek course to the bottom lands especially near the town of Arroyo Grande. Acres of fine land were washed away, practically ruining many ranches. Buildings, barns, etc., had

to be quickly moved to keep them from being swept away by the flood which the creek had become.

* * * *

For Temple Dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to the Temple Home Association.

* * * *

It is requested, that in all cases of changes in address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured.

TEMPLE SCRIBE.

In Memoriam.

Brother Olaf Paues departed this sphere of activity on November 28th, 1908, after an illness, the acute stage of which only lasted ten days, though it was the culmination of an ailment which had afflicted him for years. Mr. Paues joined the Temple in the early days at Syracuse, N. Y., in 1902, shortly after his arrival in this country from Sweden. After the removal of Headquarters to the Pacific Coast he also came west as far as Chicago, thence to El Paso, and about a year ago to Los Angeles. In May last Brother Paues came to Halcyon and was assigned to work mainly in the farming department.

In the time that this brother was at the Centre as an active worker, he proved himself one of the Old Guard of Warriors standing faithfully and loyally under all tests and conditions, also endearing himself to all who came to know him.

Mr. Paues was born in the northern part of Sweden, where his relatives still live.

The funeral was held under Temple rites and services. The burial was on the Cemetery plot of T. H. A. land set aside for such purposes.

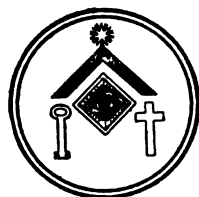
The Temple Artisan

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MARCH, 1909

No. 10

Behold, I give



unto thee a key.

OPEN THINE EYES.

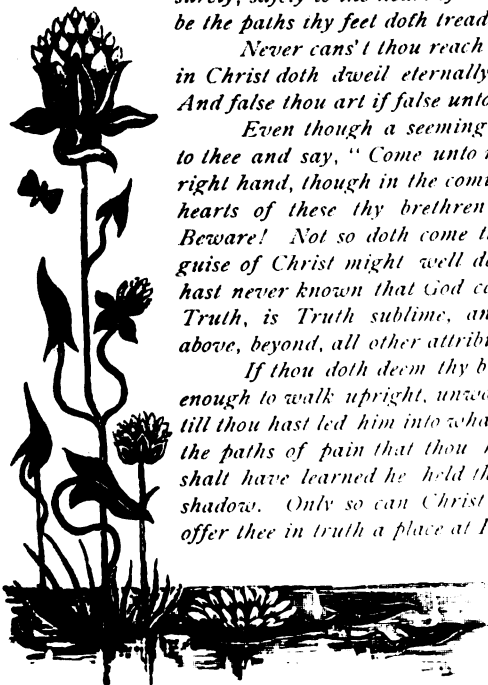
Open thine eyes,—the eyes of thy Soul,—poor, fickle, changeable atom of man that thou art, lest thou blindly enter again and again the flames of the nether fires, when the free, glad fields of Elysian bliss are thine for thy Willing and Seeking.

Knowest thou not that the loyal service of thy friend to even that which seemeth error unto thee, will bring that friend, and thee with him, (if so be thou art true), unswervingly to righteous principle; for loyalty to aught that God hath made, whatever be the name that man bestows upon it, will bring thee surely, safely to the heart of God, though dark and devious be the paths thy feet doth tread to reach that heart.

Never cans't thou reach thy goal, the goal where God in Christ doth dwell eternally, if false to thine own soul. And false thou art if false unto thy brethren.

Even though a seeming Christ in form shouldst come to thee and say, "Come unto me and sit henceforth on my right hand, though in the coming, I must bid thee crush the hearts of these thy brethren underfoot." I say to thee, Beware! Not so doth come the Christ. But Satan in the guise of Christ might well deceive thee, if it be that thou hast never known that God cannot belie Himself. God in Truth, is Truth sublime, and Truth is Loyalty, before, above, beyond, all other attributes.

If thou doth deem thy brother sore deceived, be brave enough to walk upright, unswerving, by that brother's side till thou hast led him into what is Light to thee, or through the paths of pain that thou hast walked with him, thou shalt have learned he held the Light and thou wert in the shadow. Only so can Christ the Master come to thee and offer thee in truth a place at His right hand.



HUSH.

Hush!—to the Voice of God so still:
 I hear it in the brook and rill,
 I hear it sighing through the trees,
 I hear it in the hum of bees.

Hush! hush! the Voice of God so grand—
 Its diapason fills the land:
 It streams in melodies of light
 From sun to sun dispelling night.

Hush, hush!—hush, hush! God's Voice in might
 Sounds forth a Silence vast as night.
 I hear that Silence in my soul,
 As music of majestic roll.

Hush, hush!—hush, hush! in the hush of things—
 In the mighty roar the Storm King brings,
 In the clash of arms, or the city's hum—
 I hear that Voice say, *hush*—and Come!

—W. H. D.

 FROM THE MOUNTAIN TOP.

Poor, heavy weighted veil of a human soul, racked with longing, distracted by illusion, piteously crying out in agonized entreaty, "God save me, God help me." Seest thou not that the God thou callest upon is *now* with thee? is even *now* bearing thee up, patiently waiting until the wild storm now beating upon thee has spent its fury, that in the ensuing silence thou mayest be able to hear the still small voice through which alone He can speak to the soul of man. Even now the first faint marmur of those blessed tones may fall on the listening ear—"My son, my daughter, why strivest thou so hard, why cry so loud, for that which is already thine own?"

"Lo, I am here, I am thine, to do with as thou list! and all of mine is thine. Thine own heart would melt in pity if thou must needs listen continuously to the cry of thine own child for *thee*—for thy help—while lying fast clasped in thine arms."

Like the cooling shade of a distant mountain to the wayworn traveler, when facing the blazing sun on a barren desert, is the

realization of Infinite Love, Understanding, and Compassion, to the weary, travel-stained soul on its life-journey.

We sometimes call such a mountain "Death," but it looms up before our mental vision with fervid attraction when it once dawns upon us that the blazing sun and the barren desert hitherto believed to be Life, are indeed and in truth the panoply of Death; and that the pale horse which is to bear them thither is on *this* side of that blessed mountain.

WILL AND LAW.

TEMPLE TEACHINGS. OPEN SERIES, LXXXI.

A very important cycle, the last of the seven lesser cycles of seven years each, which compose a larger cycle of forty-nine years, is now closing. There have been better results shown in the line of individual psychic development during this last lesser cycle, especially among conscious disciples of the White Lodge, than during any other similar period of the present two thousand-year cycle. These results are due to the persistent exercise of the newly developed power of equilibrium by said disciples, which has enabled them to hold themselves in a more balanced condition of mentality while a stronger and higher vibratory key was being struck by the Infinite, during which time many things and conditions evolved in previous cycles were changing and adapting themselves to the higher vibratory key, and so falling into lines for future action.

§ Twenty-one years ago there were but three disciples out of forty-nine, divided into seven groups of seven individualities in each, and located at different points of the western world, who were strongly enough fortified exteriorly and interiorly to bear the effects of the action of opposing forces of the age, and so enable the Lodge of Initiates to form fixed auric centres in their immediate vicinity for use in the connecting of three or more planes by such initiates. Two of the three mentioned have now left the physical plane; the third one will leave it at no very distant date, but their sacrifice and unselfish, intelligent work for humanity has resulted in the formation of nine similar auric centres by the Initiates through which may be sent and received the lines of force which will furnish the Initiate substance for building and sustaining great numbers of vehicles—astro-mental bodies—capable of bearing the vibrations of newly incarnating Egos of greater age and

experience than those now incarnated, during the period of gestation which precedes physical birth.

To the uninitiated the formation of nine auric centres, impossible of contact through the physical senses would seem of little importance, but "to those who know," it is the greatest event of the present manvantara, for it means the advancement of the human race at a rate hitherto unsuspected, and whatever be the cost in the way of material loss, the gain will be immeasurably greater.

The gain to the individual disciples of the Masters by the rise in degree—cosmic position—of the before mentioned Three and Nine is wrought by and in accordance with precession and position. Each advance made in the cosmic scale by a human being advances all who follow the former on the same scale, in the same cyclic round, and therefore leads to a change in outer position as well as in interior environment.

Free Will as a factor in human life is a commonly recognized fact, notwithstanding a tendency to belief in the doctrines of Fatalism; but the difficulty of harmonizing two such opposing ideals, or learning just how much truth was concealed in either has hitherto been insurmountable in this age for the reason that the key to the problem had been lost. But that key has been found and presented to you under the name of the Cyclic law.

Personal free will is the divine prerogative of man, but the Will governing the action of Cyclic Law is much greater in wisdom, knowledge and power, and that Will has decreed that the first principle or embodied thing or creature of one cyclic round shall be the last of the next succeeding cyclic round in the cosmic spiral which reaches from the physical to the spiritual plane, and that the second in line can never take the position of the first until the latter has passed into the next higher round of the spiral, or has fallen back to the last position of the round it was upon at the time of change; therefore, no matter to what extent free will in man may be exercised in individual affairs, his *position* in the cyclic spiral is determined by a higher will.

However—and this is most important—man's latitude is so wide in his own field of will power, that there is no injustice in what at first thought might appear to be arbitrary control; for individual past karma has fitted each soul for the position it occupies in the cosmic scale, whatever its position in life may be; furthermore, if all mankind connected with any one soul in the cycle of time wherein it is developing are individual parts, or souls, of the same group soul which embraces itself and governs

that cycle, its karma must be inextricably intertwined with that of each one of those parts or souls; therefore, all must be subject in great degree to the Will of the Group Soul. The one who has overcome the lower—the heavier—karmic obstacles which confront all men alike must inevitably reach the first position on the spiral line, owing to a peculiar action of the same law which compels any light substance to rise to the top of a heavier one (unless separated by a third substance, native, yet repellent to both). And that peculiar action of Law arouses Divine Will to distinguish between the lower—the heavier—aspect of Matter and separates it from the higher—the physical from the Spiritual—and does this by the introduction of a third aspect, the human soul, the seat of free will in man, at the same time defining the position of each soul, at every stage of progress on the line of cyclic progression.

I have digressed from my *first* statement in order to throw some light on the process by which the three and the nine disciples out of a large number have reached a higher stage of development than their former associates.

By passing into *higher* groups of Disciples the first three mentioned by me opened the way for a change in place and position, therefore a change in environment and opportunity, for those who were next in line, and to a greater extent than in preceding cycles, the three individualities immediately following each one of the first mentioned three were able to profit by the change; for the reason that each outward sweep of a cyclic line is, so to speak, of greater girth toward the middle point of any cyclic spiral. The next forty-nine year cycle will see a decrease in the number of those attaining to a similar degree of attainment, owing to the closing up of the lines of the coming cycles in the major or world spiral; but at the same time, the higher evolution of so many degrees of force and substance constituting the environment of the present races of humanity will give opportunity for advancement on less interior lines, to a much greater number of people, who will thus be prepared for higher positions in the wider lines referred to as girths, of the next cyclic sweep of the Divine Will.

I am emphasizing and elaborating this subject of position for many good reasons, chief of which is embodied in our efforts to dissipate the feeling of discouragement which so often depletes and devalorizes disciples when a recognition of the futility of opposing an inherently weak human will against the commonly termed "Will of God" comes to them, and to bring them to a realization

that the divine will governing cyclic law is not in opposition to human will in an arbitrary sense. Divine Will is working to bring all temporarily differentiated wills to the point where they will recognize the fact that there can be but one Will, and that Will is good. It only requires intelligent observation of the phenomena produced by that Will to arouse mankind to make an effort to harmonize the now discordant lower elemental forces, which are apparently diametrically opposed to that One Will.

One other reason I may give more in detail, though it is included in the above:

The masses of mankind are battling for *position*; position of one kind or another, merely for the sake of the position, when if they could understand all that is contained in the words, "the least of these, my disciples," spoken by Jesus, they could appreciate the fact of the futility of the struggle as far as personal satisfaction through such position, is concerned.

Any position worth having, on either material or interior lines, seeks the man or woman because he or she has earned it; and it seeks it through the action of the cyclic law. It is "the least of these" who gain such recognition by reason of the child heart that obeys unquestioningly those who have the karmic right to such obedience, and so act in conjunction with divine law. In the child heart, the dividing line—the confining force—is giving way. Spirit has refined soul, soul is refining body. There has occurred a change in such a life that has reversed the action of the force formerly acting as repulsion, and the force of attraction is now drawing together and combining all three, body, soul and spirit, on a higher plane of life and the position of such an entity in the cosmic scale is secured for all time.



PRAYERS.

The Lord's Prayer. (A Literal Translation.)

Our Father who art in the Outer-World, thy Name be intoned, thy Realm return, thy will arise. As in the Firmament, so on the Earth. That Bread of the coming day give us today; and free us from our obligations as we also have freed those under obligations to us; and bring us not to the test, but deliver us from uselessness. For thine is the Realm, the Force and the Radiance, throughout the Life-Cycle. Amen.

A Zuni's Prayer.

This day we have a father who from his ancient place rises, hard holding his course, grasping us that we stumble not in the trials of our lives. If it be well, we shall meet, and the light of thy face make mine glad. This much I make prayer to thee; go thou on thy way.

From Katha Upanishad.

The Knower is never born nor dies, nor is it from anywhere, nor does it become anything. Unborn, eternal, immemorial, this ancient is not slain when the body is slain. If the slayer thinks he slays, if the slain thinks it is slain; neither of them understand; this slays not nor is slain.

Ancient Egyptian Hymn.

The Gods adore thee, they greet thee, O the One Dark Truth. The Gods bow before thy majesty, by exalting the souls of that which produces them, and say to thee, Peace to all, emanations from the Unconscious Father of the Conscious Fathers of the Gods. Thou producer of beings, we adore the Souls which emanate from thee. Thou begetttest us, O thou Unknown, and we greet thee in worshipping each God Soul which descendeth from thee and liveth in us.

From White Yajur Veda.

Unveil, O thou that giveth sustenance to the Universe, from whom all proceeds, to whom all must return, that face of the true Sun, now hidden by a veil of golden light, that we may know Truth, and do our whole duty on our duty to thy sacred seat.

From Rig Veda.

Who knows the secret? who proclaimed it here? whence, this manifold creation sprang? The Most High Seer that is in highest heaven, he knows it, or perchance he knows not. Gazing into eternity, ere the foundations of the earth were laid, Thou wert. And when the subterranean flame shall burst its prison and devour the frame, Thou shalt be still as Thou wert before and know no change, when time shall be no more. O, endless thought, divine Eternity.

Lord's Prayer in Esperanto.

Patro nia, kiu estas en la cielo, sankta estu Via nomo, venu regeco Via, estu volo Via, kiel en la cielo, tiel ankau sur la tero. Panon nian ciutagan donu al ni hodiau, kaj pardonu al ni suldonj niajn, kiel ni ankau pardonas al niaj suldantoj; ne konduku ninen tenton; sed librigu nin de la malvera, car Via estas le regaedo, la forto, kaj la gloro terne. Amen.

THE APPLE.

Fear, crouching murder, lust, and lurid war,
 Useless disease, revenge, and iron law,
 Luxury unmeasured, grim drudgery's bed of straw,
 Suffering or dreadful death—
 Came these in silence when the first Man took
 The proffered apple with a hand that shook
 In deathly fear? or shall we deeper look
 To that first man who saith
 "Behold!
 The ground whereon this fruit-tree grows is mine!
 Bend, oh ye serfs, the slaves of all my line!
 Fight, that we live; dig ye, that we shall dine
 While man and beast draw breath."

SIDNEY N. HILLYARD.....

THE BORDERLAND OF SCIENCE.

EFFECT OF RADIUM ON PLANTS. Experimenters on this subject have hitherto failed to agree, the majority reporting that radium retards plant growth, while a respectable minority assert that it stimulates it. Prof. Charles Stuart Gager, of the New York Botanical Garden, now shows that both are right—radium is a plant stimulant, but like other stimulants, if used in excess it may do injury, or even kill.—*Literary Digest*.

RADIOACTIVITY. Exists in air and soil, in spring water, and in freshly fallen rain and snow. Excessive exposure to the rays does harm to plants by altering the structure of their tissues. The treatment appears to accelerate the approach of senescence (maturity).—*American Naturalist*.

"WET MOON" AND "DRY MOON." In *Popular Astronomy*, this is shown as a superstition that is dying hard, many persons believing that on the position of the lunar crescent depend changes in the weather which may be foretold with accuracy. The popular belief that "if the moon lies so that water can not run out we shall have a drought"; "A wet moon is one upon which the Indian can hang his powder horn," is thus explained: "It is a fact not generally known that the crescent moon always appears 'upon its back' in spring, near the vernal equinox, and 'upon its end' in autumn, near the autumnal equinox."

"If the moon be further north than the sun soon after the 'new,' the sunlight strikes under her and she appears with her 'horns' upturned; but if she be further south the light reaches around her disk to the northward, and her 'horns' appear nearly vertical as if the crescent moon were resting upon one of them. . . . In reality there is a simple relation always fulfilled by the moon's horns, or points of the crescent. The line joining them is always at right angles or perpendicular to a line drawn from the sun to the moon, so that the 'horns' are always turned directly away from the sun. The exact position in which they will stand at any time is, therefore, easily predictable, and has nothing to do with the weather. . . . Cases which prove the signs are noted, but those which do not are neglected."

HOLES IN THE SKY. Astronomers have known for years that there are depths in the sky that no telescope can fathom. If there are no stars in these places, does it mean that these are starless paths through space leading directly away from the earth? The latest theory seems to be that these "holes in the sky" are only apparently empty; that they are really full of what may be called "dark nebulae." The *Revue Scientifique* (Paris) says of these celestial deserts: "They are empty of stars, but not of substance, and reveal to us, in certain regions of space, the existence of dark nebulous substratum. . . . The nebulae are not necessarily destined to develop into suns; it seems probable that these siderial formations of gaseous matter, like the stars themselves, are not eternal; that they are born and disappear, and that after their death they may remain obscure and invisible in the shades of space, except when their presence is revealed to us by the absorption that they exert on the light of more distant stars. . . . The connection that exists between the nebulae and the celestial voids, the strange fact that the outer layers of a nebulae seem to melt into the darkness of the sky, as if this obscurity were something really tangible—all these peculiarities even now so little known, will doubtless some day aid in revealing to us the real constitution of the universe."

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EDITORIAL MIRROR.

To live resolutely in the Whole, in the Good, and in the Beautiful, was Goethe's motto.

He believed with Michael Angelo that each man is a block of marble in which the ideal man is buried; education and experience of life bring it forth to light.

"There are hermit souls that live withdrawn
In the peace of their self-content;
There are souls, like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran;
But let me live by the side of the road
And be a friend to man."

Goethe has said:

"Fulfill the demands of the hour, do the duty nearest to thee, and thou shalt know what is in thee.

"Hold by the present. Every situation, every moment is of infinite value, for it is representative of a whole eternity.

"Reverence the highest, have patience with the lowest. Are the stars too distant, pick up the pebble that lies at thy feet, and from it learn the All.

"Negation is nothing. If I call bad bad, what do I gain? But if I call good bad, I do a great deal of mischief. The great point is, not to pull down, but to build up, and in this humanity finds pure joy.

"Only he who can admire has the right to censure.

"Abide fast in the bond of earnestness and love.

"The life of love is the life which does the best for the self for the sake of the whole."

"Respectability wears white robes of superiority and is vain of her virtues. Keeping within the pale of human law she breaks the laws of the finer code of the soul. With Pharisaic complacency she withdraws her dainty skirts from contact with crime. She sits serene and self-appointed in the seat of judgment and deals out hard condemnation on the offenders against human law, the criminals, the outcast of society. But all the crimes of criminals in any city or State, massed together, and awful as they may be, cause but a very small part of the suffering of life and affect but a small fraction of the people compared with the crimes of respectability. Let us realize that it is from the regular army of respectability that life's greatest sorrow comes, not from the scattered skirmishers of crime, and we have a new illumination, a high impulse, and a noble inspiration toward higher, simpler living.

✱

"Gossip is one of the popular crimes that has caused more sorrow in life than murder. It is drunkenness of the tongue; it is assassination of reputations. It runs the cowardly gamut from mere ignorant, impertinent intrusion into the lives of others to malicious slander. If facts do not exist it creates them, if they be innocent, it transforms them into evidence of black guilt by ingenious perversion. In interpretation it always chooses the worst of two possible motives. It constitutes itself a secret court of inquisition that decides on the fate of the victim in his absence when he has no chance to speak in his own behalf: It is a conspiracy of wrong. He who listens to it without protest is as evil as he who speaks. One strong, manly voice of protest, of appeal to justice, of calling halt in the name of charity could fumigate a room from gossip as a clear, sharp winter wind kills a pestilence. Sometimes gossip does not deal altogether in words; a sneer, a raising of the eyebrows, an eloquent smile or a shrug of the shoulders and the deed is accomplished, a reputation lies dead in the roadway; someone's mighty faith in someone has its pulse stilled forever; someone is walking his weary way alone in the silence with the sun of love blotted from his sky.

✱

"Man is said to have been made in the image of his Creator. Some men seem to be trying to remove the labels and other identifying brands. If we are men, with the dignity of our powers and privileges, and possibilities, let us live like men. Life is not something to be lived through; it is to be lived up to—in all its highest

meanings and messages. There was in the army of Alexander the Great a soldier, who, although he bore the very name of the great conquerer, was in heart a coward. Cowardice in any soldier of that mighty army was the worst of all crimes; yet for this man to be a coward was shame unspeakable. And Alexander, in great anger, commanded the craven: "Either give up my name or follow my example. Living up to our possibilities means living up to our name—anything less means failure.

THE CIRCLE

"Let me live in my house by the side of the road
 Where the race of men go by—
 They are good, they are bad, they are weak, they are strong,
 Wise, foolish—so am I.
 Then why should I sit in the scorner's seat,
 Or hurl the cynic's ban?
 Let me live in my house by the side of the road
 And be a friend to man."

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 60

BREATH AND BREAD.

"Good morning, good morning, we start,
 Good morning, with sunshine and love in our hearts,"
 sang the children, when from a dozen different voices came the questions: "What shall we do this morning? Are we going to make bread? Can we begin now? What shall we do first?"

"Get the flour, of course," said Jack. "No, the yeast," answered Mary. "A pan for mixing it, a spoon to stir it; salt, aprons; wash our hands," said the different ones as the mother-teacher listened, smiled upon the eager faces, shook her head and told them all to be quiet and listen for the voice of the Home Fairy, who would tell them what to do first.

How still the room was as each heart listened in the silence for the Home Fairy's voice, until suddenly one face burst into sunshine, and seeing the teacher's nod of approval, sang forth in joy: "This is what the fairy voice said to me:"

"Dear child, the Fairy of Home am I,
 Who dwell in the sun, high up in the sky;
 From my happy heart, so warm and bright,
 Comes the Holy Breath of Love and Light.

"It plays o'er the fields of waving wheat,
It gives rich life to the bread, so sweet;
Gives the shine to all things pure and true,
And the joy in all that children do."

"That's all about breath and sunshine," said Tom. "What has that to do with making bread, I'd like to know?"

"Have you ever heard, Tom," said the teacher, "that we can not live by bread alone, and have you ever thought what that means?"

"It means that we need butter and milk, and other things besides plain bread."

"No, not that, but that we must have love, truth, joy, and the beautiful things that feed the heart and mind to help keep even the body well and healthy."

"That is what the voice meant in the song it sang to Elizabeth."

"You can not make bread with flour, salt, or yeast alone; you must mix and tend it with your mind and heart, that all who eat of it may be nourished with the breath of courage, good cheer and thoughtful care you put into it through your loving interest."

"There is an old, old story of long ago that calls wheat the food of Divine Justice, and says that it was brought to earth by the Lords of Wisdom from other spheres that the people might be nourished by higher thought than those they knew here."

"Proud people of today do not believe this, but when we tell them that no one has ever found wheat growing wild like other grains, or that botanists have never found its true origin, it puzzles them very much, and makes them wonder if there is any truth in the old story after all."

"The wise Egyptian people held wheat as sacred. In the field of Aanroo, King Horus had his servants glean wheat seven cubits high.

"The field was surrounded by an iron enclosure and only those servants who knew the seven playmates who guarded the different parts of the field were allowed to enter and glean the wheat.

"In one portion of the field there grew wheat three cubits high, the most perfect in the field. This was guarded by the three playmates, Love, Understanding and Hearing. Those alone who knew these playmates as their own sisters could enter and gather the perfect harvests."

"Does it seem, Tom, as if this were growing to be more and more of a fairy story and still less of a lesson in bread-making?"

"That might be true if the four strong playmates, Touch, Sight, Taste and Smell, were the only ones who need bread. They might be able to eat it if it were to turn out heavy and sad, but if we want our bread to be filled with the light of life, to nourish the gentle playmates also, we must first of all let ourselves be filled with the Holy Breath of Love and Sunshine.

"Another time we will learn how to make the yeast and mix it with the flour, and in all we do will learn that

"To work, to serve with thoughtful care,
Makes God's Face smile everywhere."

TEMPLE THERAPEUTICS.

It is conceded by the majority of psychics, and has been demonstrated by a few modern delvers in the fields of science that there is continually escaping from the human body a peculiar form of force or energy, to which has been given the term, human magnetism. The Initiate of the Secret Sciences knows that this force is evolved within and expelled from the body as a result of the interaction which continuously takes place between the life essence stored in the nucleus of every blood corpuscle and an extraneous form of energy which uses Color as a vehicle of manifestation, —Mental energy—which is condensed and finally concentrated within the aura—an egg-shaped, elastic, tenuous substance which surrounds the physical body, and is acted upon by the Desire and Will of the individual thinker. The colors of the aura are constantly changing, according to the character of the thought forces emanating from the individual.

As a result of this interaction of forces there is thrown into outer manifestation a third form of force—Magnetism, the basis of heat. The concealed fire, of the nucleus—life principle or pranic energy, and cold flame—electrical discharge of mental energy, are married, and heat—human magnetism—is born, and this magnetic energy is the vehicle which attracts and expells what is commonly called the healing force, or power, which is an inter-etheric force pertaining to the Christos, and the ability to use that force for the healing of disease in any given case depends entirely upon the degree and character of the colors which are operating in the aura of the so-called healer at the moment, and the synchronous vibration of thought forces in the minds of healer and patient, though that vibration may be aroused and may operate subconsciously in the case of the patient in some instances.

To put all this in simple language, the Infinite—God—imparts more life force to the patient through the medium of the magnetic energy set in action by the healer by means of his power of thought and will combined. If the faith of both parties is perfect, that is, if a synchronous vibration is established between them, the life force can act with more certainty and give better results.

The following is an extract from some private advises on Spiritual and Mental Healing given by one of the Masters in 1899:

“Remember, all forms of force are impersonal and each force must be given the right impulse (vibration) in healing, or it may negative some other acting force and so produce disease of other character than that for which the patient is treated.

“Remember, the spirit of all life—God—is the *Director* of all forms of force, and it is only as a human being identifies itself with that directing power, and thus works in harmony with it, that it can attain to any domination over any antagonistic form of force.”

While not absolutely necessary, it is better far that the patient be brought into personal contact with the healer, and for the latter to direct the healing stream of force by means of the eye and hand, always directing it toward the heart and from that through the natural passages of outlet, by way of the blood stream.

The healing force is thus directed by means of the energy of Breath, but before such distribution of force is attempted the diseased organs or parts of body should be mentally cleansed by means of a purifying cleansing thought.

The expulsive breath is the carrying power by which the disease laden cleansing forces should be expelled after use. The in-drawing breath brings the dynamic energy of healing into the body and also applies it to the diseased centres after its distribution. Its action is both attractive and cohesive.

God cannot break His own laws, therefore diseased conditions existing in the nervous centres or fluid, (the latter being of a higher grade of substance than those grades of substance which manifest in other organic centres or other parts of the body), are more subject to the action of the spiritual or mental healing forces than are diseases which attack the last mentioned centres. Such diseases are more easily controlled by material means, such as chemicals, herbs, applications of heat, cold, etc., as the latter in some of their operations have been instrumental in producing the abnormal conditions which are responsible for the pain and suffering.”

Each grade of matter, substance and force responds more quickly to the positive or negative aspects, respectively, of other forms

of matter, substance or force, which belongs to its particular grade, than to the opposite pole of its own form. The life force—pranic energy—which controls and is embodied in the nervous fluid, is influenced more directly from the plane of Manas; therefore, the thought forces in action on that plane or grade act more directly upon that fluid. This is the reason that many mental healers will not agree to the treatment of any organic disease, but confine themselves to nervous diseases or diseases of the mind, as they are well aware that their efforts would be fruitless in other forms of disease.

In the great majority of cases where it has been claimed that organic diseases have been healed by mental treatment the diagnosis has been imperfect, or the disease has been contracted primarily through some derangement of the nervous fluid, which, if counteracted, will, by removing the cause, permit the diseased organ to begin to function properly, and, therefore, to recover its lost tone. But when the disease is contracted through some purely exterior means, as, for instance, in the case of most contagious germ diseases, mental energy alone cannot heal. It requires treatment of a corresponding nature or grade of matter.

Every grade of substance or force, as a distinct body, has its individual rate of mass motion, and the operations of any one grade on lesser grades or bodies which have their own individual rates of vibration must be in synchronous vibration with the rate of mass motion which constitutes, or rather creates, that grade of substance, to be effective in any field of operation. Any other rate of vibration applied to any body or organ of that grade of substance would create antipathetic and disintegrating vibrations. Therefore, when the grosser organs or parts of the body are afflicted, the mental or thought vibrations applied to the latter cannot perform the same action of healing that can be performed through the nerve plexi and the nervous fluid by those thought vibrations; they require correspondingly gross forms of treatment, namely, the application or use of gross forms of matter: matter in synchronous vibration with the matter of the afflicted organ or part.

Merely thinking of a diseased organ will not heal the same. The right degree and character of thought force to be applied must be determined. In other words, a correct diagnosis must be made, and method of treatment decided. If a form of vibration corresponding to intense heat were applied to an inflamed surface or organ instead of a much lower rate of vibration, that is, cold, an increase in temperature would result, and vice versa.

Healing by spiritual means is a much more exact science than medicine, and the evil results of quackery are much more far reaching and lasting than similar results of medical quackery.

TEMPLE ACTIVITIES AND NOTICES.

On February 22, Washington's Birthday, a Martha Washington social was held by members at the Centre at Hiawatha Hall, Oceano. Sister Hoisington and Bartram Kent were costumed as George and Martha and received the honors of the evening. Music and dancing were features and an enjoyable evening was spent by all.

* * * *

Members and readers are reminded that Vols. Nos. VII and VIII of THE TEMPLE ARTISAN have been bound and are now obtainable at \$1.50 per volume.

* * * *

Twenty-two numbers of the Open Series of Temple Teachings, printed some years ago, have been put in a neat colored binding and may be had for 25 cents a set.

* * * *

The topics presented last month at the Sunday Headquarters meeting were as follows: "Lincoln"; "The Spiritual Will"; "Esoteric Astrology."

* * * *

The Temple Builders at Hiawatha Hall offered the following: "Midsummer Night's Dream"; "Lincoln"; "Opportunity."

A class in basket making is being held every Thursday afternoon and evening at the Open Gate.

The afternoon is devoted to the children and the evening to the grown people.

The evening class is also studying Esperanto in combination with the basket making. Esperanto is the recognized universal language of today, now being adopted in business and literary circles as well as by the different theosophical societies.

* * * *

Mr. Geo. Story of San Luis Obispo, who is corresponding secretary of the Theosophical Esperanto League, is interested in the organization and progress of the Open Gate class and has offered his assistance in the study of the language, besides bringing a number of people in touch with the Temple and Open Gate work.

For Temple Dues and Helping Hand Contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * *

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to the Temple Home Association.

* * *

It is requested, that in all cases of changes in address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured.

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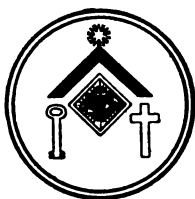
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Behold, I give



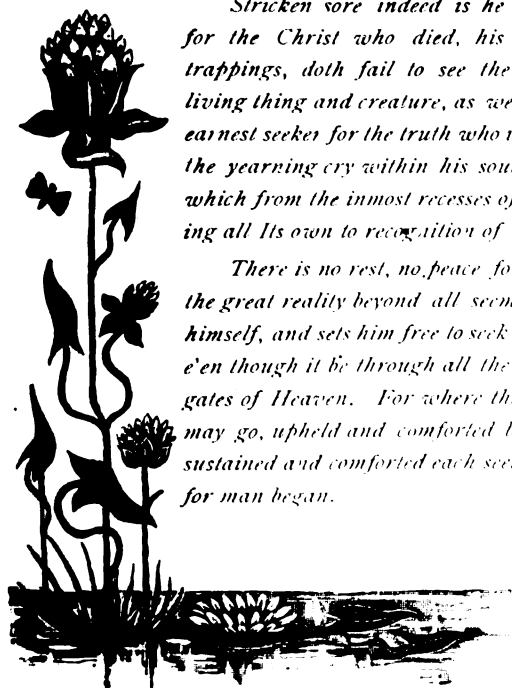
unto thee a key.

THE LIVING CHRIST

Poor, stricken soul, that must needs lay thy crucified—thy Christ—within a sepulchre and seal the door, while yet some other soul hath sought and found the Christ ALIVE. Alive in every tree and flower, in beast and bird as well as in the human heart, where, in thine ignorance, thou now wouldst fain confine It, in fear that Christ might be degraded by too close a contact with the lesser souls which truly It alone could ever bring to life and being.

Stricken sore indeed is he who in his selfish sorrow for the Christ who died, his worship of all funeral trappings, doth fail to see the LIVING Christ in every living thing and creature, as well as in the heart of every earnest seeker for the truth who undertakes his search to still the yearning cry within his soul for sight or sound of that which from the inmost recesses of human life is ever drawing all Its own to recognition of Itself.

There is no rest, no peace for such a stricken one until the great reality beyond all seeming comes to birth within himself, and sets him free to seek wherever Truth doth lead, e'en though it be through all the fires of Hell or to the very gates of Heaven. For where the Christ hath gone, all men may go, upheld and comforted by the same love that hath sustained and comforted each seeker for the Grail since time for man began.



FROM THE MOUNTAIN TOP.

THE DELIVERER.

Will nothing, life or death, the loneliness of the wilderness, the screams of the mob, the heights or the depths, open the eyes of the skeptic to the truth?

From the first gleam of light thrown on the law of gravitation; from the first observation of the moon's influence on the tides, life and law have been pouring out streams of corroborative evidence to every open mind, to the fact that "like seeks like," and seeks that it may kill, and kills that it may raise to higher fields of action, that which it kills. In terror, in despair, or for the sake of self-indulgence, man casts away the only prop that can possibly hold him safely to the Path,—his faith in God—the ultimate Good. and refuses to see that only by the pain he suffers, the sacrifice he is compelled to make, (whether the will or nay), his sorrow, repentance and final surrender, he can grow toward God—can gain full Illumination.

Like as every grain of sand, leaf of tree, sense or organ of body has developed by stress and strain, and all that action of life which impells to stress and strain and consequent suffering, so it is that all the best in man can only grow by suffering; and yet the slightest pain, the least sacrifice, the faintest trace of coming sorrow will arouse the demons in his nature to activity, and they will force him to yield them all of their desires (however hard the blows he strikes at their behest, must fall upon some other suffering soul); until the hour of his deliverance has come.

If all the power he arouses at the call of those demoniacal forces might be turned in the right direction, the pain would vanish, the sacrifice become joy past telling, the desire for self indulgence change to spiritual satisfaction, but Fear, the paralyzer, seizes him in its grip and only requires a breath of suspicion to cause him to relinquish his power and all that he has hitherto believed in or hoped for. Make way for the Deliverer. Enthroned the power of Endurance.

LAW.

TEMPLE TEACHINGS. OPEN SERIES LXXXII.

You doubt not the rising and the setting of the sun—you doubt not the action of the known laws which demonstrate birth and death—the alternate, light and darkness, through which every

infinitesimal life in mineral, vegetable and animal manifestation must pass. You are aware of the positive and negative action of all electrical phenomena; you know that sleep must follow wakefulness, as night follows day. In every field of manifested existence you see the action of two immutable, eternal laws which absolutely control all things and creatures within your sphere of consciousness. You know that they are the two extremes of life, the action of the law of opposites; and practically as well as you know the operation of said laws in material, visible life you know the same laws are as omnipotent, and unchangeable in the spheres of higher vibration, and can trace their action through those spheres. Knowing all this, can you wilfully blind yourselves, in order that you may gratify the sensuous part of your nature in all its extremes or when you are brought face to face with an opponent in discussion of the highest, holiest functions of human life—the development of which has separated you from the animal creation, can you justify a plunge back into the depths from which you have escaped, as does the man or woman who denies the righteousness of and rejects the only possible protection and safeguard for either a race or individual that stands on the dividing line between the purely animal and part human, as you must deny and reject the same if you uphold or countenance the promiscuous cohabitation of the sexes and the repudiation of the law of Monogamy.

The laws which govern the before-mentioned states and conditions of matter are the same laws and are just as rigid in their applications to the emotions and senses of man as they are to Force or Matter of lower Vibration, and you can no more help arousing its opposite, hate, when you have given loose rein to the emotion ordinarily termed love, namely, lust, than you can prevent night from following day; and lust is as different from the attribute, love, as the color red is different from the color blue. If the emotion lust, were in truth one with the attribute Love, there would be no reaction, no possibility of satisfaction from its indulgence, for in love the two extremes of, one spiritual force or attribute, unite, and when fully expressed by a human being, sex attraction disappears. The sexless Lord has no preference for either sex.

The argument used to sustain sex freedom, namely, that the early races were uncontrolled in the matter of sexual impulse, and consequently better off in that respect than later races, betrays ignorance. If all the past ages of strict adherence to the laws of evolution for the evident purpose of refining gross forms of matter are

only to result in throwing back into those forms the same condition from which they were evolved, what a farce the whole process would be. A refiner of silver in olden times must sit by the crucible which held the molten mass until he could see the reflection of his face in the purified metal. The refiner of the human being,—the evolutionary law—which is refining gross forms of life according to a perfect pattern must bring those forms to the point of development where the pattern is reflected in every organic cell of those forms—in all of the conditions, states, material, mental and spiritual, where those forms perform any function whatever, and Fire, *i. e.*, stress, strain and suffering are the only levers by which the mass—the human race—may be lifted from the crucible. Physical substance must be lifted into the light or substance of higher mentality where renunciation of all attachment to the lower states of substance, the Passions, will make possible the manifestation of the refined—the perfected spiritual forms of life.

No sane man or woman can fail to see the great necessity for a change in the methods and results of the present marriage laws if a better race of human beings is to follow the present race, but the abrogation of the present marriage laws and a deliberate retrogradation of ideals and acceptance of the laws, or rather the lawlessness, which prevailed in antediluvian ages could have but one result. The laws which control the evolution of the elemental forces of the deadly nightshade cannot by the same processes and means produce a rose bush. The operation of the same laws may be necessary but the processes of growth and formation and the necessary substance and energy must be of other qualities. Humanity does not gain in power and knowledge by retreat, but by advance. Education and effort in regard to marriage relation should now be directed along the lines of right natural selection and monogamy instead of promiscuity.

If a good horticulturist wishes to produce an extraordinarily fine flower of a certain kind he obtains the seed or takes the grafts from the best specimens of the kind he desires to combine with another of the same family and cultivates the seed which results to the highest possible degree. When he finally produces the flower he wants he is very careful not to mix its seed with or to graft from that lower order of plant life which he used to evolve that perfected flower, if he desires to perpetuate the new and rare variety. A single act of such nature would mean a reversion to lower type for the plant which grew from seed or graft. The laws by which he has

brought the masterpiece to perfection are the same laws which govern the production and perpetuation of a higher class of life, the human class. If a divine masterpiece, a perfected man, is to be evolved, a prospective parent of that ideal man cannot go back into the humanity of the night of time, back to a degenerate race for the seed—the other parent—or use the methods and conditions which availed for the evolving of an inferior race of men. Each parent to be must select the seed (the mate), and the conditions and environment most favorable for the new life and the future growth of the same. From the highest type of human beings he or she is able to contend and prepare the best possible conditions and environment.

If the strength of the original plant is wasted by overproduction of flower and seed, or by some disease, the horticulturist is not going to take his seed for new experiment or culture from that plant. If the human being wastes his or her strength in promiscuity, and so devitalizes the cells which form the seed of human life within itself, and for the mere gratification of sexual desire, (which desire was originally implanted in man for one specific purpose, namely, production of offspring), when the time comes that he or she meets the one man or woman by and with whom it would be possible to bring to birth the highest form of life it was possible for those two individuals combined to create, he or she is absolutely incapable of supplying the necessary substance, force and magnetic energy which alone could produce the requisite vehicle or body in which a waiting perfected soul could perform its divine mission. They might create bodies innumerable but they absolutely *could not* create such a body as I have described. The freshness, the magnetic qualities—the Odic force, the pure love essential to the creation of the highest form of physical life would be no longer theirs to give. No amount of argument can make what is commonly termed “sex freedom” anything else but license for gratification of lower desire, in the present cycle of manifestation. In a more highly evolved race a greater degree of freedom in every line of life would naturally result and would not be abused as it inevitably would be abused at the present time in the majority of cases where it was exercised. The true marriage would follow as naturally as day follows night when other right conditions obtained and promiscuous sex relations would be as rare then as are true marriages at the present time.

I would not be quoted as upholding the continuance of the marriage relations between men and women who are antagonistic,

unfaithful and cruel to each other. What I plead for is more care in selection and the use of all natural means by which such selection could be intelligently made. Wrong planetary conditions, sordid motives, abnormal sexual desire, amounting to disease, are responsible for the majority of the unhappy, unnatural marriages of the present age.

It is absurd to unjustly criticise the Law which demands monogamy because men and women enter into the marriage relation unprepared and unfitted for such relation, as it would be to criticise the law of gravitation, for not fulfilling its purpose when some obstruction was deliberately placed in the path of a descending object.

Consciously or unconsciously the condemnation of monogamy and the exploitation of promiscuity is based upon abnormal sexual desire in the case of every intelligent man and woman who is thoroughly familiar with the causes and effects of disobedience, to the law governing creative forces.

Humanity is now evolving under a different phase of universal law than that which governed the birth and evolution of man in the earlier ages of this cycle. The law of differentiation—separation—then ruled supreme; while the law of unification—of combination—is pre-eminently active in the present race. The triangle is in process of becoming the straight line again, as it must so become in the closing eras of any great cycle of manifestation; and those who pit their puny strength and selfish desire against Divine purpose and power must inevitably lose in the contest.



HE IS RISEN.

“ ’Tis morn; ’tis morn”—Easter morn!

’Tis morning and the shadows flee away. Angels of silence are brooding o’er the earth.

The sun thrust his spears of crimson and gold through the walls of black darkness till with a shimmering burst it floods the world with light. Rejoice, oh, my soul.

All nature pulsating and bursting with life joins in the universal revealing.

The song of the wild-bird wakes in the woodland.

The tender grass, bush and briar surge their sap in bursting bud and leafy bower.

The sturdy oak, mountain ash, and forest pine wave their boughs in rhythmic time. The snowdrop and the crocus, peep through the warm, soft earth, telling of greater glories yet to be. Yea, even over

the marsh, the bog and the swamp-land, the vine-palm waveth her signet of peace. Rejoice, oh my soul, and all that is within thee "Sing praises," "Sing praises."

Go commune with nature, feel the throb of her life in the deep dense woods, in the by-paths bounded by the hedge-rows growing green in the amorous kisses of the young spring Sun, where the birds build their nests and nourish their young; and feel, and realize, and know, that thou art one with the great whole.

Thy life is bounded by no limitations, through primordial starmist and protoplasmic dust, simple cell and structure more complex, passing through every form of life, living, dying, still bearing, gaining, acquiring experience; losing nothing but the dross and the useless, thy course ever onward, ever upward, until it standeth on the threshold of divinity. Know then thou art an epitome of all that ever was or has been, a prototype and prophecy of all that ever can or will be. And as the river runs into the bay to meet the great waters and its wild white foam crumbles and melts in the deep blue set, and is lost for a time; but is gathered up again by the all-pervading breath of the mighty Sun, and formed into the flimsy vapors of the silvery clouds, and dispersed in refreshing showers that make glad the waiting earth,—so, shalt thou, oh, my soul, when thy cycle is complete be absorbed in the great ocean of infinite love, to be again sent forth a Spirit refined, purified, exalted, redeemed, a very God among men. Rejoice then, oh my soul!

Take the Easter Lily, nature's offering of peace, her emblem of life's power over death, and out of thy dead self rise to higher things.

The past is gone; regret not; the now is here, use it; the future before thee, meet it with fearless, unflinching gaze. Rise then in thy majesty. Be king in thine own dominion. Serve no longer: out of thy defeats and failures wring victory, unfurl thy banners. March to freedom. Buried in the debris of despondency, covered with the dust of doubt, in the sepulcher of unfaith, long hast thou lain counting thy woes, and numbering thy sorrows, knowing not that all thy trials, tribulations and difficulties, were the Cherubims with the flaming swords to keep thee from the Eden of ease, degeneration and death. Arise then, oh my soul! Shake off thy slumbers, be resolute, hopeful, cheerful. Act here thy highest, noblest, best. And when they come and roll away the stone from the sepulcher where thou once did lie, a voice from within shall say "He is not here: He is risen." Self is dead. The soul supreme.

Fall River, Mass.

THOMAS CROSS.

The Temple Artisan

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EDITORIAL MIRROR.

Love does not tear down its own roof tree; it leaves that task to hatred.

All along the line of life the milestones are set and marked. He who chooses to ignore, throw down, or disfigure the milestones can never find the end of the Path.

The caterpillar does not require to reach out to man for the aid it requires to attain its life as a butterfly. It finds the power within itself.

The day of thy release? Ah! The morning stars will sing together on that great day, and this will be their song: "THE DEPTHS OF HELL SHALL RENDER BACK TO GOD THE KEYS OF MORTAL SUFFERING."

All people drawn into the Lodge current of the Temple of the People will be tested as to their fitness to become a stone or pillar in the Temple. It is the business of the Master Mason to test each stone presented for use for blemishes that would render it unfit for the Temple service. And it is on the weak points that the testing force is brought to bear most strongly.

"Love took up the Harp of Life and smote on all the chords with might; smote the chord of self that trembling passed in music out of sight."—*Tennyson*.

It behooves each disciple of the Temple to know of the Robe of Narada. For oftentimes even a Master or high chela of the Master may wear that Robe of testing—and he who judges by appearances or any outer condition will fail. Attuned to the Heart of

Infinite Compassion thou wilt know even in the darkness where Truth hath her nesting place.

The Temple of the People is a Plan given to Humanity by the Great Lodge for the purpose of presenting and synthesizing in one concrete whole the truths of all Science, Religion and Philosophy preparing the way thereby for the great Unifier who will come when the hour strikes.

There are not seven Temple members who have grasped or understand the scope and purpose of the Temple Plan or have a true concept of its fundamental purposes from the standpoint of the Lodge of Masters. This is not necessarily their fault, for much has had to be withheld until the real nucleus is ready to act. The resources of the Great Lodge are boundless on every plane—and any seeming powerlessness simply gives a greater opportunity to those who would “come closer” for giving the real help as their own soul recognizes the need. And their *heart* light must show each one their path of duty there.

In the meantime the Great Sifter—the Heart Doctrine does the selective work. Both the shine and the shadow must be strong at any Lodge Centre. Such is the Law. Each member is free to choose one or the other, and will act accordingly. A heavenly chord of music could not sound true in hell—in a realm of Discord; but the constructive sound and Light of the Great Lodge working through The Temple and its loyal devoted members will in time throw chaos into order, discord into harmony. And time is an element there. We cannot build in a day a heaven surrounded by hell. Basic lines must be laid and the field of action cleared of all inimical forces. And all must be given their opportunity to come closer to the Master of the Work. W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 61

THE GARDEN OF THE SPARKLING LIGHTS.

Have you ever heard of the Garden of the Sparkling Lights? It lies in the sunny western lands that border the peaceful sea. If you would like to walk through it you can easily find an

entrance by the broad Driveway of Service that runs throughout its whole extent, for the Portals are ever open to those who seek in faithfulness.

In the midst of the garden stands a Palace of Love so true where live the Knights and Vestas who have the work in charge.

Around the palace run narrow walks of Endurance and Strength so noble. The first one leading to the pavement of Order and Cleanliness, the second to the Plots of Self-examination, both meeting at the rear in the Place of Humility where stands a pyramidal tent pointing upward to the light.

On either side of the palace are spread the wings of Rest and Peace on the base of which are blooming rare spots of fragrant Brightness.

Beyond the right wing runs a drive hedged with resurrection purity. Beyond the left, another drive enclosed with splendrous whiteness, inviting you by its beauty to the Courtyard of Pleasures gay.

Before the palace steps lies the Heart of Pure Delight where the happy children gather to sing their songs of love and right.

In this heart lies the secret of the garden's happiness and its base gives the strength that supports the fair vase of truth. Over the bowl of the vase stretches in glorious span the Triumphal Arch of Life.

They who rest beneath this arch may pass into the Central Flower Circle of the Pure and Holy Light and bathe in the waters of the clear, sparkling fountain.

Around this Circle are the Regents who to each newcomer say:

"We, the Regents of the Holy Light,
Crown thee with Right of Love and Might
That ye a knight of the Crystal Gem,
May win the spirit diadem."

Then the knight or vesta answers:

"I, a knight of the crystal gem,
Shall strive for the Spirit Diadem."

After the crowning the knights are taken to the corolla of the flower with the various colored petals, and to the calyx which protects the Silence of its bloom. Stopping at each petal they say to those in waiting there:

"We the knights of the Crystal Gem,
Do make thee Guardian of the metals bright,
Who wear the Spirit Diadem,
That ye may attain the Crystal Light."

And the Guardian makes answer:

"I a Guardian of the metals bright,
Shall strive to attain the Crystal Light."

Each knight, vesta and guardian is then taken through the Paths of Welcome and Hospitality, of Right Thinking and Right Action and given place in the wide field of Service that radiates from the Central Circle.

Those who do their work in spirit of love and thoughtfulness are taken at the closing of each day to the Harps of Joy that lie on either side the Triumphal Arch that spans the bowl of Truth, where blooms the Flower of Light. There the golden strings are wakened mid fragrance of rose and orange bloom and the music rises upward borne on angel wings of love to find rest and fresh awakening in the morning light above.

You have now heard little children of the Garden of Sparkling Lights, if you would like to walk within it you must find it for yourselves. You must true be and unselfish, giving always of your best. You must be pure too and holy, willing, strong, enduring, bright.

Search oh little children search
For this garden bright and true:
Seek with all the light you have,
For it will never come to you.

A CLARION CALL.



"Open the door, Truth divine!"

These are the words of the Clarion Call sounded by the bugle of the spirit.

The Earth vibration meets the feet of the soul at middle C and sends out the cry of consciousness. The repetition of that note defines the cry as a Call, the hailing of experience.

The soul, having evoked its sum of consciousness first sounds its lowest hell, the waters of the under-world of germination. It becomes one with that which must give it root-substance and within the profound darkness of that mother-depth, it is filled with the return. In that hour is struck at the very core of the note, its positive pole, Ecstasy, even as the same single penetrating ray connecting the two poles is inevitably shot through the completed octave at the first stroke of consciousness on Middle C. As the last echo of the Call dies away in the nether waters the soul has gained the upward power which thrusts it completed back to the original note, satiated, strong, knowing its feet.

But the Call contained the overtones as well as the undertones and the opposite poles of the C and G already sounded have received the command of the Law to initiate the Four into the Seven, that the balance may be won. So the soul reels into Ecstasy at high G and in this new element of Air, falls back in a curve of pain to E, as an athlete throws back his weight to gain the impulse for the leap. The aspiration which carried the soul from middle C to upper G was greater than its knowledge, and the Sun of Realization shining down from upper C, although it has drawn the soul up from the root, knows the pilgrim cannot gain the spirit flower without the leaf of Pain to balance that of Ecstasy.

The instant in which the soul poises for the leap into the Light of the Christos Sun is the crucial note in its experience and contains the intense terror of the final question, the anguished peering into the abyss that must be leapt with certainty. But the Fire principle has contained the mystery from the beginning. The leap into the flame accomplished, Fear, the last shadow, is consumed, and in the triumphant sounding of the great upper C the sum of the overtones and the undertones of the Seven Notes resound as one—Realization.

Now sounds the echo to the awakening enclosed in the great Cycle, completing the work of the Triple Key.

To the cry, "Open the door, Truth divine!" comes the answer, "Give us thy Peace, Love and Light!"

Behold, the Herald of the Resurrection Power awakened in the Musical Curve opening the Door of Truth Divine from which pours forth the benediction of Peace, Love and Light.

List, *each one* to the responsive call that shall rise into being

from the same hidden spring of life, fed from the ocean of infinite love, eternal song.

Hear it, O searching heart, in the soaring tones of the meadow lark. Bird of the grasses in its earthly home, but Prince of the Light is it in the liquid line of its victorious melody.

So make thy tone, O disciple, that the passing wayfarer hearing the rare brightness of thy song shall look upward to the shining heavens to see thy presence, and in the surprise of finding thee upon lowly meadow paths shall declare within himself the Clarion Call of Music, Holy, lifting him upon the enduring Wing of the Bird of Life that carries all to the Mountain Top of Peace in ever expanding circles of Victory over Self.



THE WANDERING JEW.

"The Wandering Jew," says Webster, is a figurative personage, endowed with perpetual life, who owes his existence to a legend connected with the history of Christ's passion. As the Savior was on the way to the place of execution, overcome by the weight of the cross, he wished to rest on a stone, (outer head) before the house of a Jew named Ahasuerus, who drove him away with curses. Jesus calmly replied: "Thou shalt wander on the earth till I return." The astonished Jew did not come to himself till the crowd (of the spiritual men) had passed, and the streets (or bodies) of men were empty. Driven by fear and remorse, he has since wandered, according to the command of the Lord from place to place (or from head to head as the generations pass by) and has not been able to find rest or a grave. At the end of every one hundred years (which time embraces the maximum limit of mortal life) he falls into a fit or trance (corresponding with the experience called death) from which he recovers (or reappears in another generation) and returns to a state of youth.

This Jew represents the Israelite (Jacob) deprived of his rank and office; who, being subjugated to the will of Carnal Mind, was coerced into the service of Mammon and the rejection of Christ; he, led by the enemy of the Saviour, could not permit the Sun of Righteousness to shine as long as Carnal Mind remained Lord of the head, because the latter blinded his eyes and refused Christ a place to rest his thorn-crowned, Divine Head. Truly the birds of the air have nests, the foxes have holes, but the Saviour of man hath neither nest (brain) nor hole (skull) in which to dwell.

The stone was before the house of a Jew because the face of the inner man is within or behind the outer face, and thus the innocent but subjugated Jew suffered for the sins of the guilty Gentiles. —From *Notes and Queries*.

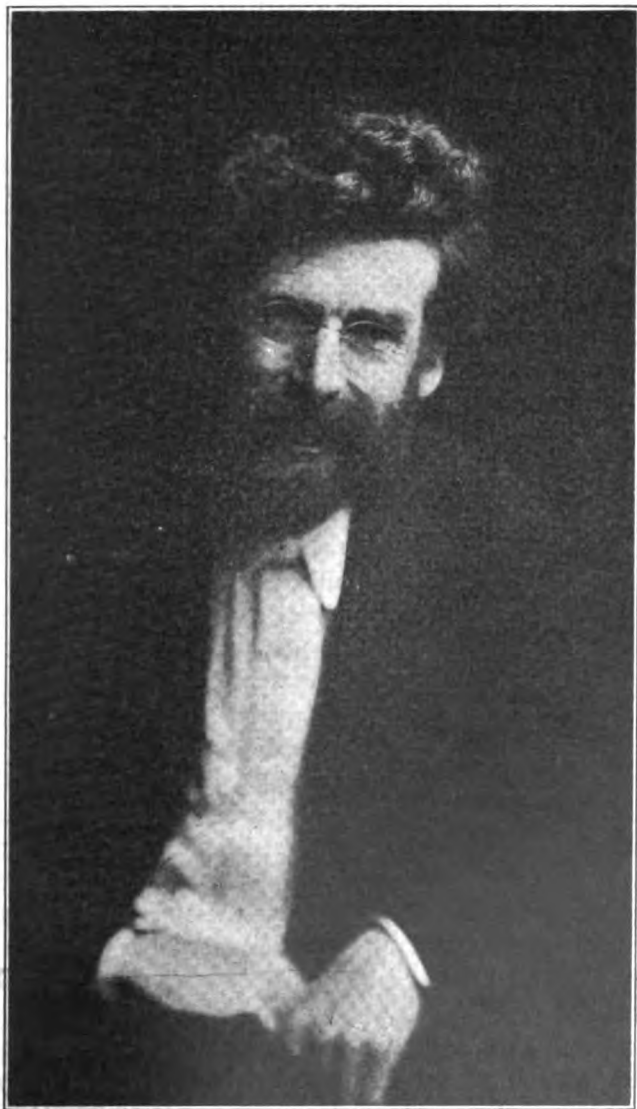
THE LOST WORD.

It ought to stand as the "lost words and lost secrets, in general," for that which is termed the lost "Word" is no word at all, as in the case of the Ineffable Name. The Royal Arch Degree in Masonry, has been in search of it since it was founded. But the dead do not speak; and were even "The Widow's Son" to come back to life he could hardly reveal that which never existed in the form as now tauglit. The Shemhamphorash (the separated name through the power of which according to his detractors, Jeshu Ben Pandira is said to have wrought his miracles, after taking it from the Temple) —whether derived from the "self-existent substance" or Tetragrammaton, or not, can never be a substitute for the lost Logos of Divine magic.—*Theosophical Glossary*.

FACES OF FRIENDS.

The friendly face we present this month is that of Brother John O. Varian, of Palo Alto, Calif. Brother Varian was born in Dublin, Ireland, which accounts for many things. It is fair to presume that he was born in the year 1863 on the 23d day of June—but it is not certain, that is to say, there is no uncertainty as to the *fact* of his being born, but just a trifle of doubt as to the natal day. As to this Brother John says himself, "The date 23d, is the date my mother said I was born on, but when I was a boy I was of the fixed opinion that it was really the 26th, and that she had made a mistake. However, most people believe that she was right and that I was not competent to judge upon the matter." In regard to other things Brother Varian explains characteristically: "I was reared a Unitarian of the agnostic type, but I never went to Sunday school and only to church once a year or so and it was not vital to me at all. I was a dreamer and nature worshipper when a boy. My step out of the old groove came in 1892 but for several years before I was getting ready for it. In 1892 I was married, which knocked the bottom out of the old grooves. In the same year I joined the Theo-

sophical Society in Dublin and a few years after came to California. I joined the Temple in Washington, a few months after its forma-



JOHN O. VARIAN

tion, and since then my fame has spread far and wide—very far and wide, but thin in spots. I am going to live 350 years yet and next incarnation I am going to have a 54-inch chest measurement, so

there is hope that my fame may yet develop thicker. I might add that I was born of poor but honest parents, and had all my youth a great desire to kill Englishmen and have a revolution. But the revolution never came off and Englishmen still live. If you want more history ask Agnes (Mrs. Varian) for it."

Brother Varian and family lived at Syracuse, N. Y., during the first years of the Temple work and no one has been more loyal, faithful and constant to the Temple cause in general and in particular. Our readers are familiar with the fine articles contributed by this brother to THE ARTISAN from time to time. In his Temple career Brother Varian has belonged to and helped to form a number of Squares, namely at Washington, D. C., Philadelphia, Syracuse and was the organizer of Palo Alto Square. So the Temple Light shines wherever Brother and Sister Varian go. But of Mrs. Varian, more anon.

TEMPLE HOME ASSOCIATION NOTES.

Some misunderstanding seems to obtain regarding the change of plan in department work started January 1st last. Members at a distance should have faith and trust in the wisdom of those at the Centre to do the right thing as conditions may justify, and if they do not understand they should write to some OFFICER and inquire. They will find in every instance that good and sufficient reasons will be given for any change inaugurated at the Centre.

The recent change in T. H. A. department work has nothing to do with the Temple of the People. The changes with the Association department work was rendered necessary because of unsatisfactory results both to the Association and the workers in the departments. It was seen that more responsibility should be given the workers in the departments and less responsibility should be put upon the Association which under the old plan bore practically all the burdens of failure, were such to occur with any department.

Departments exist as before but the group of workers in each department assume all the responsibility, financial and otherwise, thus completely absolving the T. H. A. from loss and responsibility of every kind—save of being the owner of the lands, buildings and equipments used, and receiving a monthly rental from each group for the same. It is already seen how beneficial this change is. The chances of friction is enormously lessened, each group is put

on their own mettle and a trained body of self-reliant workers will be gradually evolved in time that will make closer co-operation possible and successful. Years ago, the Master referred to close industrial co-operation as an ideal to be looked forward to, but for the first years, he advised co-operation on fundamentals as common ownership of land, public utilities, etc.

The results of the tentative efforts made for close industrial co-operation at the Centre has amply justified the great wisdom back of this advice. Hence this change in methods, not in principle, is simply getting back to the right line as originally recommended. As a result of the tentative efforts made, valuable experiences have been gained; mistakes made have been on a very small scale, and as a result the work is in better condition than ever for going ahead on the basic lines laid down—with a nucleus of workers at the Centre now better able to understand the true spirit of the work and push all together in the right direction.

A Temple member who recently came to the Centre and who has had much experience with co-operative efforts, after investigating the work thoroughly said: "You have made fewer mistakes here than of any colony I know of, and have more to show for what you have done, in addition to being active and going ahead."

Such testimony from an impartial observer of experience is valuable.

W. H. D.

TEMPLE NOTICES AND ACTIVITIES.

Mr. A. R. Bardrick, wife and two sons, of Miltonvale, Kansas, are now resident at the Halcyon and may remain indefinitely in this vicinity. Brother Bardrick is an old Temple member and has been and is much interested in co-operative movements and ideals, having had practical experience with some, and a close observer of the efforts of others.

* * * *

Members will regret to learn that Brother C. L. Harris, Temple Scribe, is seriously ill. He is at the Halcyon Sanatorium and under the best conditions possible. All is being done that medical science and art can do for a chronic hepatic ailment, but little improvement is noted in his condition. As Brother Harris is un-

able to attend to any scribal duties all communication that might otherwise go to him should be sent to W. H. Dower or some other Temple officer until further notice.

All members should send their most helpful thought forces to our brother in his illness.

* * * *

On the 14th last Rev. David Leisk, a Unitarian minister of Los Angeles lectured at the Temple Headquarter's Sunday meeting on the "Problem of Destiny." Other subjects for the month were "Character Building," "Crystallization," and "Masters of Music."

* * * *

During March The Temple Builders at Hiawatha Hall presented the following subjects: "Music"; "Seasons"; "Cyclic Moments," and "Pearls."

The recent Helping Hand circular sent to all members should be studied carefully by members—and the best of each one be rendered back to the Centre. If the best is but a kindly helpful thought, and *is* the best it will be appreciated and held as of much value as an amount of outer giving.

* * * *

For Temple Dues and Helping Hand Contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to the Temple Home Association.

* * * *

It is requested, that in all cases of changes in address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured.

The Temple Artisan

Vol. IX.

MAY, 1909

No. 12

Behold, I give



unto thee a key.

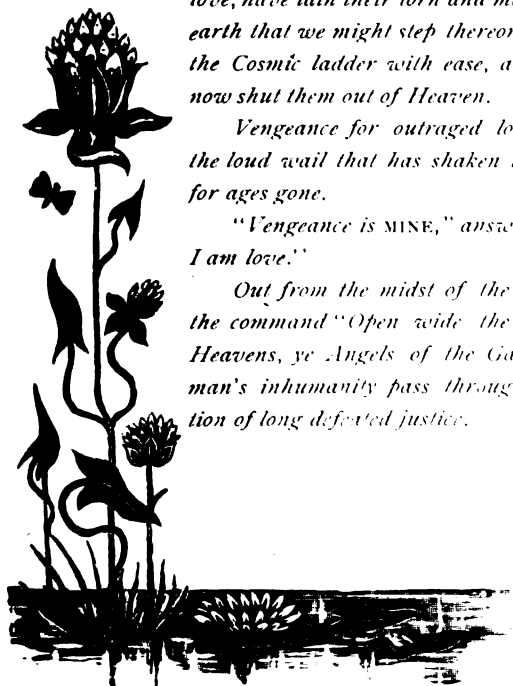
JUSTICE

The Stars are now rocking with the tread of the vast army of Souls who are coming from far off fields of Hadean darkness to demand of you, of me, of all the races of mankind; speedy release from the weight of the fiery chains they have been loaded with; surcease from the anguish they are now enduring because of our refusal or neglect to profit by their martyrdom, when they, in love, have lain their torn and mangled bodies down upon the earth that we might step thereon to reach a higher round of the Cosmic ladder with ease, and so open the gates which now shut them out of Heaven.

Vengeance for outraged love has been the burden of the loud wail that has shaken the foundations of the earth for ages gone.

"Vengeance is MINE," answers the Lord our God, "And I am love."

Out from the midst of the great White Throne comes the command "Open wide the Star strewn vaults of the Heavens, ye Angels of the Gates and let the victims of man's inhumanity pass through to behold the administration of long deferred justice."



"INASMUCH AS YE DID IT UNTO THE LEAST OF
THESE, YE DID IT UNTO ME."

I cried aloud, "There is no Christ
In all this world unparadised!
No Christ to go to in my need—
No Christ to comfort me and feed!
He passed in glory out of sight,
The angels drew Him into light;
Now in the lonesome earth and air
I cannot find Him anywhere.
Would God that heaven were not so far
And I were where the White Ones are!"

Then from the gray stones of a street
Where goes an ocean drift of feet,
I heard a child's cry tremble up,
And turned to share my scanty cup,
When lo, the Christ I thought was dead
Was in the little one I fed!
At this I drew my aching eyes
From the far-watching of the skies;
And now whichever way I turn
I see my Lord's white halo burn!

Wherever now a sorrow stands,
'Tis mine to heal His nail-torn hands;
In every lonely lane and street,
'Tis mine to wash His wounded feet—
'Tis mine to roll away the stone
And warm His heart against my own.
Here, here, on earth I find it all—
The young archangels white and tall,
The Golden City and the doors,
And all the shining of the floors!

—Edwin Markham.

THE MYSTERY LANGUAGE.

TEMPLE TEACHINGS. OPEN SERIES, LXXXIII.

One of the rules of initiation in a high degree of the Great Lodge contains the following paragraphs:

"This is a secret which gives death: close thy mouth lest thou

shouldst reveal it to the vulgar; compress thy brain lest something should escape from it and fall outside."

To this exhortation is added yet another:

"Open wide thy hand that the blood droppings from thy opened veins may fall from thy finger tips to give life to the dead. Open thine heart that its inmost shrine may be reflected on the screen of the world by the rays of the Central Sun, in order that man may know that there is speech higher than words."

Since mindless man was overshadowed by the Sons of Light, and Higher Manas was born in the human race, the shades of the lower mind—(animal instincts)—have fought to regain and hold their former supremacy, and to strike out all the "thou shalt not's" from the commandments, issued as guides to higher evolution, by the Sons of Light.

The Decalogue is no modern invention of a few thousand years ago, given by a God through a single leader of the Jewish race, as is generally supposed. Each paragraph outlines the final result of aeons of experience, lived out by countless numbers of seers and sages, and graven on "two tablets of stone," i. e., on the two lobes of the lungs, the air transmitters, the double organ which renders speech possible to man.

But there are many more of these "thou shalt not's," graven on similar stones or organs, by the same methods, and to similar ends, by the same seers and sages in more fully developed bodies, and among them is the following:

"Thou shalt not take the children's bread and give it unto the dogs:" Meaning, "Thou shalt not take the secrets of initiation and give them to the world in general."

In many instances, where this commandment has been disobeyed, death indeed, has resulted—death of the soul of the one who imparted the secret and the one who received it. For when certain great cosmic truths have been given to the unprepared—the uninitiated—the soul and body have been destroyed by lack of power to control the cosmic forces generated, owing to the fact that it was impossible to impart instructions as to safe and right methods of manipulating the forces generated by the use of said truths, which alone could be imparted "mouth to ear" by the Hierophant of any degree to a neophyte of the same degree, and no man or God in such a position could possibly be induced to give such instructions to the weak or unworthy.

Before the utter disintegration of such "dead" forms, the latter had become temples of black magic more or less consciously—in-

struments for the use of evil spiritual forces in form. And the same great crimes, with their terrible after-effects, are occurring in this age even more frequently and with greater power for evil than ever before, for it is the age of the anti-Christ, and there is no place, no centre, on the earth where the spiritual currents of the White Lodge have been directed for the amelioration of the ills of mankind, the betterment of existing conditions, and the spiritual advancement of the human race, that there has not entered into it the conscious satanic emissaries of the Black Lodge to take up their dwelling place in some man, or woman, who selfishly or ambitiously begins to use the knowledge acquired from close association with the disciples of the White Lodge, for the disruption, and dissociation of the body with which he or she was connected.

The same forces, the same character of weak, unstable and drifting souls—vehicles of those forces—are with you now, as they are with every like centre where a link with the Initiates has been forged, and are fulfilling the same cosmic service, i. e., acting as testing stones for the individual members of the centre. In many cases such individuals ignorantly believe “they are doing God’s service,” while in reality they are striking at the very foundation of Faith, Hope and Courage. In other instances they are consciously bringing upon others all the evils human flesh is heir to, in the form of suffering, loss, and disease; while posing in their black lined white garments as benefactors. The Initiates are thus greatly hampered in their efforts; and often incapacitated for imparting the methods hinted at in the aforementioned “Rules,” “Hindered from opening the hand that the droppings from the finger tips—the rules of the Mystery language—may not fall on mankind;” i. e., may not reach the intelligence, and so make possible the regaining of the powers and privileges now lost; the possibilities of which are taught and explained in that language alone. In every instance, so far, that an attempt has been made to teach this language to the laity, and even before the first principles had been fully understood; those to whom the requisite knowledge had been entrusted have been compelled to stay their hand and wait for the replacing of some recant from a seven fold group before they could continue; for such a seven fold group is an essential. Other disciples wonder and puzzle over the cessation of, or change in, some line of esoteric instruction, the cause for which cannot be explained at once by their teachers without breaking some law of discipleship by which they individually are bound; and they often jump to the conclusion that the teachers are untrue or have reached the limit of their knowledge.

You must know these things if you are to meet them and be prepared "to stand in the furnace" by the side of those who must bear the strain of such conditions; and so make possible the resumption of any interrupted course of instruction; or the holding of a centre against the powers of evil that have gained entrance. If you cannot do this, "Your hour has not yet come." You have not yet gained the power to "lie still on the horizontal bar of the balanced cross, while the perpendicular spear passes through your vitals, to raise the vibrations of the Solar centre and enable you to win the reward of crucifixion."

Distrust the man or woman who tells you he or she is a Templar and then strikes at the heart of your Order. You are facing an emissary of the Brothers of the shadow every time. Fly from the man or woman who offers you the gold of Spiritual knowledge in a cup made of the heart of a co-disciple. Your own heart's blood will eventually fill that cup, if you accept it.

He who appeals to the Brothers of Light for the opportunity, at the same moment of his appeal, demands the trial by fire, i. e., he demands an opportunity to prove his fitness for life on higher levels.

The law mercifully blinds him to his failures in many instances, but it is his fault alone if he fails in recognizing the presence of an emissary of a black magician in the midst of his Order when the fundamental law of that Order—Inseparableness—is attacked.



TEMPLE THERAPEUTICS.

If it were decided by all the different schools of medicine that there was one infallible remedy for any disease, for instance typhus fever, and the administration of quinine under certain conditions and quantities was a sure remedy, how idiotic it would be for us, if we were suffering from that disease, to refuse to take quinine, or if prevailed upon to take it, we should insist upon fixing our own dose or in taking it under altogether different conditions than those determined upon; or if we should stand on some street corner declaiming against its use and frightening away others, and yet it would be no more idiotic than the attitude assumed by the great majority of mankind in regard to spiritual; mental, and psychic healing.

No really intelligent student or thinker of the present day would presume to deny the healing of countless numbers of people by some unknown and unknowable power. Whether we call it God,

science, spirit or anything else, the fact remains that this power does exist and that it is used by all the different exponents of Divine Healing with the same results. Having once recognized it as a spiritual power beyond our ability to understand, yet possible of manipulation by us under right conditions, why should we feel called upon to separate ourselves from any religious group with which we are affiliated because we have been brought to some appreciation of the truth regarding it. Why not bring all that we can control of that power into that group? The very simplicity of its administration makes it unnecessary to do otherwise.

Why should we feel compelled to jump from one religious body to another in search of the help we are taught lies within ourselves, especially when all of the bodies concede that fact? The evidence that some one group of more recent associates were trying to draw us away from old friends and affiliations for the avowed purpose of putting us more closely in contact with that (whatever designation given it) healing power, ought to show us there is something wrong and selfish behind the effort..

Our first duty is "to our own household." If it is a universal spiritual power no one group or no one person has the ability to grasp and use it to the exclusion of others, or teach others to do so. The healing force can be directed and applied to any diseased cell, thereby arousing the opposite pole to that which has created the disease in cellular tissue, thus changing the diseased cell to a normal cell by decreased or accelerated vibrations, as the case may be. Hence the part that breath plays in the cleansing and healing of any diseased cell or organ is obvious.

The natural tendency to retain the breath in concentration of any nature indicates Nature's method of preparing conditions by and through which the higher forms of energy, Nature's finer forces, can act to produce requisite results, whether it be for the purpose of applying the healing force to a disease-stricken body or the purpose of using mental energy in the formulating of a plan or idea which is to be subsequently worked out on the material plane: and the human soul, the lower self, may be perfectly unconscious of the part it is playing in the production of the phenomena.

The following is the answer to a question put to the Master by one of His disciples, and as it is of such general interest to all Templers, we give it almost entire.

"The question asked will come up in the mind of each Temple child at a critical hour in the life cycle, and the answer, if correct, must inevitably be the same."

"Indifference to life and death is always an essential qualification for chelaship. Attachment to either, binds the soul and prevents the realization of the desire."

"An overwhelming desiree to witness the fulfillment of an ideal or a divine promise, on the physical plane, but too often blinds the soul to the fact that in passing from the lower—material—to the higher—Spiritual—plane, the soul passes at once into the realization of the desired ideal. It has no occasion to wait for that realization as it would necessarily have to wait for the slower process of nature to bring any ideal into concrete form upon the physical plane; for every detail is perfectly worked out on the plane of soul long ere the first vibration of its material representation is set in action.

"Banish all fear of death and life will continue indefinitely. Fear death and you will be continually dying.

"Never ask another, Master or neophyte, to set a limit to your life, for by so doing you fix in your mind the suggestion of death and unwittingly make that other your murderer to whatever extent you have been influenced by his prognostication.

"Strive always for submission to the Law, whatever its decrees may be, and you encompass yourself with a host of Angels—the emissaries and executioners of that Law—and of whom you yourself will be one. True indifference will result and with it power over life and death.

"If you can bear the karmic action of your own disobedience to the laws of health with equanimity you throw open the auric centres to the life current. If you rebel or despair, you close those centres for rebellion and despair are constrictive forces."

THE BEHAI.

Some eight years ago the Master was asked to tell us something of the founder of the Behia religion. He said: "Though many should turn to him yet shall he not reign over the whole earth, for He who is to come (the coming Avatar) shall embody in himself alone the Christs of all time, and to Him shall be given the Kingdom of the Earth. He shall be last, as he was first. He shall call no woman his mother, no man his father, for all women are his mothers, all men his fathers, yet he is the son of God.

"Chain thou the lightning that flashes from West to East and bid it carry a message of peace to all men, lest thine enemy seize the fiery bolts to dash thee against thy brother's sword, and lay

thine earthly habitation in ruins before the son of man appears."

It has been claimed that the head of the Behai movement was an incarnation of the Christos. It may be true, as all men are incarnations of the Christos in a greater or less extent, according to the degree they are able to manifest the Spirit of the Christos. But certain it is that however great a prophet he may be to his own people, Beha is not the long prophesied Savior and Avatar of the human race, according to all the sacred books, or the current accounts of his birth and life. Nor could it be possible according to the foregoing statements of the Master.

Judging from the latter, there would seem to be great danger of a religious outbreak on account of the claims made by Beha's disciples; even to the extent of involving the interests of many people of the Western Hemisphere.

This movement is a reminder of the Bible prophecy relating to the last days when many are to come in "The Name of Christ."

Surely this prophecy is being fulfilled in numberless instances, and the strangest part of it all is, that in the majority of such instances the one most personally interested is thoroughly convinced of the righteousness of his claim to sovereignty.

Knowing little of the esoteric truth that all men are potential Christs; and knowing literally nothing of the facts referred to in a recent instruction of the Master's on the subject of Mothers of the Christ child (relating to misunderstandings and misinterpretations of psychic phenomena); it is plain that a psychic, however honest with himself, might easily be deceived by vision or voice, into believing himself the one and only incarnation of the Christos, and by the power of suggestion convince others of the same.

Distraction seems to have seized numberless people of all nations and tongues, and they are wildly rushing hither and yon, confused themselves, and confusing others; uniting with every religious and so-called humanitarian body brought to their attention; repudiating most solemn obligations to others, and always (theoretically at least) in search of the Christ, that they will never find until they have found "a manger," (or fixed immovable point) in their own hearts first, a nesting place for the Christ child to lie within.

All large continents and many nations and races have had their individual Saviors, and it is singular that the Intuition of the people of this greatest nation in the world, for what it represents and will be (according to the statements of the Masters) has not long since shown them that the next great Avatar must appear in America.

The masses of the American people are rapidly forming, by combination and amalgamation with other races and peoples, a new root race, a far greater race than those which have preceded it and it naturally follows that, to be an acceptable leader and teacher of that new race, such an Avatar or Savior must come as a result of the Aspirations—the Spiritual demands—of the progenitors of that race, and must appear within the auric sphere and upon the continent where such demands were made.

GUARDIAN IN CHIEF.

THE WAR OF THE AGES.

Brothers and Sisters and Fellow Warriors:

What think ye? We came into this wilderness of earth and passion with orders to bring down the Grail Light to humanity.

We did not come to have nice little polished personalities; those who have such are not belonging to our crowd.

The child of the Red Ray is liable to be flint to steel. The warrior is ever fierce in combat, except when under perfect control, and no one of us is perfect.

We, the soldiers of many battles, and many killings, and deaths, are here again for another gréat contest. The Master has said the "War of the Ages is upon us," and that is no pipe dream, of bliss.

It means much more. It means hacked armor, wounds and bloodshed, desertion and retreat by those not strong enough to stand in such glory as this fight is.

But with all that has been said by the Master to us, we think this is a campaign of decorated shirtwaists and boiled shirt fronts; a contest where strenuous life is not to be expected and where the personality of the warriors should be so gentle and polite that the enemy will not feel hurt, nor indeed know when he is hit.

The battle of the ages, filled with the pent up fury of unfulfilled desires, is fought in no such manner, but rather by practiced swordsmen with the shield held high, and a fiery battle cry ever upon their lips.

Who cares when the battle is over how or where the enemy was defeated or whether, under the strain of the fight, people became angry or unmanageable.

If the soldier only faces the music and holds the fort, it is of little matter whether he speaks ungrammatically, or is not particularly agreeable to live with.

The amount of evil he can overcome is the important thing and whether he prefers killing his foe wearing silk stockings, high heeled shoes and a stand up collar, or a soiled shirt, is of little moment.

The oath of the Fenian, the one-time warriors of Ireland, was not to give back before ten men, he might retreat before eleven men.

That is the kind of soldier the Temple wants just now; the fellow who is ready in cold or heat, hungry or well-fed, who can be counted on to face the Devil and all his angels; to die at his post; or to go to victory equal-minded, satisfied in either case.

And so, comrades in arms, let us feel tolerant and kindly to each other, saving our energy for the great fight which is to come, as we are only contacting the enemy's outposts at this time.

Whenever a soldier faces the enemy, back him; if one wavers, cheer him on; if one stands still encumbering our army, preventing progress, remove him from the ranks, even if he must be kicked out—if he opposes, he is a deadly enemy.

Back the fighter and it is our day, for the gods will fight our battle.

Blessed is he that expecteth trouble for he shall not be disappointed, but he that thinketh this fight is going to be a bed of roses is surely mistaken, and will either drop out of it or change his mind before the end so when the spear of fire shall pierce the heart of evil, there will be none of us left except the hardy, fearless heroes.

For when man aspires his karma intensifies; more joy, more sorrow, more swing and oscillation. He must stand the swing and sway until the great hour of final overcoming.

This is why great souls like H. P. B. and St. Peter get annoyed and impatient now and then.

When Peter chopped off the servant's ear it was useless and misapplied energy. If he could have got a "swipe" at the chief priest it might have been better.

But who blames Peter now? for my part, I like him for his sword play.

Back the work, encourage all of those who face the enemy shoulder to shoulder, in step, and who shall stop us?

Fog a boyla! Fog a boyla! which is Irish for Clear the Road, an old war cry. Shout this and we will frighten the Devil and demoralize his army, storm his fortress and in the end defeat him.

Yours for the Great War,

JOHN O. VARIAN.

The Temple Artisan

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EDITORIAL MIRROR.

"For all human acts are involved in faults, as the fire is wrapped in smoke."—*Bhagavad Gita*.

"It is so much easier to be a good critic than a passable performer."

Human nature in its present stage, searches for the one flaw in the diamond; looks intently at the smoke, and is blinded to the flame; sits in the shadow and denies the shine.

The Temple is essentially a recruiting ground for the Great Lodge. Have we not been told that we must not look for arbitrary tests, but that life will furnish the testing forces and as we are swayed so will we enter into or debar ourselves from our birthright of spiritual resurrection.

"Of a thousand striving for perfection, one may attain." Kill out ambition, says the Master. That means kill out *personality*—the lower self, with its train of shadows, its instability, its cruelty, its demoniacal obsessions, its love for illusions and all *outerness*.

Come closer my brother, my sister, says the Great One—the Christos—the Lodge of Life and Love, and vainly we try to "come closer" by striving to pull down to our lower level of personality that Great One, instead of rising to it on wings of faith and love.

Each one will find in The Temple—which is a true Lodge Centre, just what he or she wants. If you look for rubbish and personality and mud and slime you will find it, for the smoke must envelop the Flame. But if you want Truth, Light, and Love, and the knowledge of the Great Truths on which the cosmic is built you will find it likewise in The Temple. You will find The Temple a mirror that reflects all that you are, all that you hope for, or aspire to be.

And that is not all. The Temple is an instrument reared by the Great Lodge for a great work; *when the nucleus is ready and trained*, then the real work will begin—and the lines sent to the outermost corners of the earth. All who are karmically drawn to the Temple Section of the Lodge work for this cycle have an opportunity to *help* or *hinder*. Which shall it be? To help and be drawn closer to the Great Lodge consciously and know more your real status in the economy of nature? Or to hinder and become a shrunken soul, "A wanderer on the outskirts of your own divinity?"

In "The Path," July, 1889, by W. Q. Judge, we find: "A pledge once taken is for ever binding in both the moral and occult worlds. If we break it once and are punished, that does not justify us in breaking it again, and so long as we do, so long will the mighty lever of the Law (of Karma) react upon us."

History repeats itself. The history of The Temple and its persecutions, its traitors, its obstructors, its violators of solemn obligations, its detractors, is the history of the T. S. over again—as in the days of H. P. B. Listen to her own words on that subject in the Key to Theosophy:

"What wonder then, that those members who fail to carry out its ideal (and their pledges) should after leaving the Society, turn for sympathetic protection to our enemies, and pour all their gall and bitterness into their willing ears! Knowing that they will find support, sympathy and ready credence for every accusation, however absurd, that it may please them to launch, they hasten to do so, and vent their spite on the innocent looking glass which reflects too faithfully their own faces. People never forgive those whom they have wronged. The sense of kindness received, and repaid by them with ingratitude, drives them into a madness of self justification before the world and their own consciences."

She further says: "No member whether prominent or insignificant has ever left us without becoming our bitter enemy. Having been, in most cases, intensely devoted to the society at first, and having lavished upon it the most exaggerated praises, the only possible excuse such a backslider can make for his subsequent behavior and past short-sightedness, is *to pose as an innocent and deceived victim*, thus casting the blame from his own shoulders on to those of the society, and its leaders especially. Such persons

remind one of the old fable about the man with a distorted face, who broke his looking-glass in the belief that it reflected his countenance crookedly." In most cases such people turn against the society because of wounded vanity in some form or other. Generally because their *dicta* and advice are not taken as final and authoritative; or because they would rather reign in hell than serve in heaven. Because in short they cannot bear to stand second to anybody in anything."



Truly doth the pig-iron chunks of self-interest and self-ambition tumble the many out of the Path of Light. W. H. D.

THE SEASONS.

In the note of a new season struck in the passing of an equinox, the outer world yawns, stretches, awakens from the consciousness just gone and comes into a new realization. It sings aloud; each atom of creation mingles its fragrance in greeting with every other atom of creation, and combines with these to send forth a hymn of unity that feeds the essence of Being itself.

Wondering dully at the demonstrations of nature over the habitual cycle, shall we forever refuse to know and respond to the meaning of that opportunity to come out and see what God has prepared? Within the four walls of self do we bide forever, not daring to submit to the temperings, the changes of the life of the soul?

Founded on the ages of selfishness, roofed in by aeons of fear, the four walls of self have held us prisoners until they have dwarfed us in spirit, cramped us in courage, made us pygmies in love and until we have become contented to remain housed from season to season, listening vaguely to the cry of the soul for freedom, weakly longing to take the step, but so ill that at the first attempt to push open the dreadful door we shiver and fall back into that meagre protection.

Come out! cries the Guard without, the Seasons call! Once that nautilus door is opened and the step is taken, there is no possible return, but this is only the first of the many mansions beyond. Come out from that housing where at most but a ray of the great Teacher may penetrate, a few drops of rain, where only a tempered bit of the cold, and a mere rumor of the fruitions of the great harvest can enter, where no fragrances exist! Without is

the four winged cross: Waiting in the wintry North, Service its Southern opposite, the two barred against Sacrifice in the East of Spring and fruition in the western Autumn, with renunciation of the experience of each testing point as the Guide to that of the next point in the ever increasing girth of the spiral as it progresses from season to season.

In yielding the joys of one into the joys of all, the sorrows of one into the sorrows of all, the boundaries of time are gone. The clock of self, with its tiny cycle of measured slavery is lost in the Ocean of timelessness, God's clock, with its four tides of the greater morning, the greater evening, midday and midnight; we are then no longer governed by hours and days, but by deeds of the greater consciousness; now the Speech of summer communes with the Music of Spring in a new language and tone and the Painting of Autumn flashes the secrets of color and the perspectives of the greater vision upon the winter of enchanted form, Sculpture.

The step of entering from the one self into that of the greater ever calls upon renunciation as its guide, for the initiation of Spring lies in its renunciation of the bloom, so does that initiation proceed in a continuous cycle through the submission of the fruit to the ripening, the ripened fruit to the plucking, and the bared tree to the pain of waiting, for through all lives knowledge of the Law and the seasons wait upon it in perfect obedience.

To ally ourselves with this Law we are confronted at once with a reversal of the code that governs the life of the four walls, and it is the pain of this first submission that places the Path of the Seasons beyond the daring of him who prefers to thrill negatively to a heroic verse, a bit of music, an appeal of outer beauty, to the bitter reversals, softenings, and chastenings of the life itself. But once the step is taken into the teachings of the soul's out of doors, no winds can demolish, no waters drown, no warmth wither, no cold congeal that first knowledge of Courage. This courage to become nothing that we may become all, daring ever to serve a greater truth by receding further into the ranks of the Plan is the sublime price he must pay who would know the law, for only to him who serves is it given to know the Law.

As the perfected rose must bow to the humiliation of the jelly fish beneath the sea before it can ascend the scale of the higher consciousness so must this backward curve of pain be met, so must the soul go in that it may go out, down that it may go up, back

that it may go forward, must be silent that it may speak, forget that it may remember, govern itself that it may be governed, cease from resistance that it may be protected, and love its enemies. Released from the bonds of freedom itself, from the manacles of ambition, from the fortresses of self defence, the awakened sleeper is a part of the Law itself, pools his smallness with the eternal greatness and has his credentials from Nature to serve in the order of life to which he belongs. From the tyranny of the Letter he is dethroned into the republic of the Heart, which as one ruler, one life, one impulse, sends from its own Infinite being to that new atom of obedience the ecstasy of knowing a tiny stream of the divine to flow through its consciousness.

GRACE TANQUARY.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 62

A MAY DAY GARLAND.

The following songs were taken from the Builders' Nature Play entitled "Birds, Flowers and Things."

The words and music were written, composed and sung by the children.

FOUR FLOWERS.

We are four little flowers so joyful and so gay,
We are dancing and tripping to see you today.

THE ROSE.

I am a fragrant little rose,
And I grow so straight and tall;
I stand in the sunshine
And give my love to all.
I love my little sisters dear,
Both the daisy and the lily,
And not forget the pansy
With its beautiful petals of blue.

ROSALIND BAKER, Age Eight.

THE PANSY.

I am the pansy so fresh and so dear,
My face looks up to the sky so clear;

My face is of colors so bright and so true,
 My heart is pure all through and through,
 I give you my joy in perfume and love
 That we all may give thanks to the Father above.

FLORENCE KENT, Age Six.

THE DAISY.

Good morning little girlie, the snowy daisy said,
 To your window high above I lift my nodding head;
 I see the love-light shining in your heart as in mine,
 I nod my head nid, nod and whisper lovingly,
 A happy day, a happy day of sunshine be with you.

MARGARET PARSONS, Age Five.

THE LILY.

I am the lily so pure and so white
 With my golden heart of yellow so bright;
 I sometimes look up to the skies so blue,
 And sometimes my white face is turned toward you.
 My heart is thinking of the sun so bright,
 And my face reflects the pure white light.

LILLIAN CLEMENTS TANQUARY, Age Twelve.

To the sun let us lift our hearts so bright,
 That we all may reflect the pure white light.

TEMPLE HOME ASSOCIATION NOTES.

A printed report to all members of the T. H. A. will be sent out very soon. From it members will note the good condition financial and otherwise of the Association. Since its industrial phases were started in fact, it has never been in better shape.

In all work of this nature, there must always be calamity howlers galore. Misrepresentations worse than utter lies have been spread by some who had personal "axes to grind." And when there is naught else to wail about, the very cheap cry of mismanagement, vague and indefinite is set up.

The problems to be solved in a work like this require more

than mere business acumen as the Master has more than once pointed out. He has also shown that under any great captain of finance in the world, the work would be impossible and of no use to the Lodge. In Lodge work there are factors of infinitely greater importance than mere business success from the standpoint of dollars. In other words there is the coordination of spiritual and material forces—problems of the soul and not of the body or pocket book. Did not Jesus drive the money changers from the Temple?

And yet this work must not, *and will not, fail* even from the mere business standpoint, and as said, it is in better condition now than any time since it started, with a fund of experience back of those in charge, that is of incalculable value in dealing with the problems of the future.

As the report sent to members shows, the outstanding indebtedness of the Association has been reduced about one-half since July last. The interest bearing debt has been reduced also \$2,500. At the present writing the Association does not owe, exclusive of mortgage indebtedness, more than \$3,000. And it has equities, assets, in real property, land, etc., worth about \$25,000. This is sufficient answer to those who have decried against the management, etc.

The *Clarion*, devoted to the interests of the T. H. A. and published on the typewriter once a month under the direction and editorship of Miss Tanquary, will be sent monthly to any member for \$1.00 per year. The *Clarion* contains interesting news items of the work locally not to speak of the scintillating editorials replete with wit and wisdom.

TEMPLE ACTIVITIES AND NOTICES.

Erratum. In Temple Teachings, April ARTISAN, for the word, *Satisfaction*, on the tenth line of second paragraph, page 199, read, *Satiation*. The word, *into*, on first line of page 200, should follow the word, *forms*. For the word *contend*, on eleventh line of page 201, read, *contact*. Erase period after the word, *same*, on tenth

line of page 201 and replace capital F with lower case f, in next word.

* * * *

Sister L. H. Hoisington of the Headquarters Staff attended the Women's Relief Corps Convention at Pasadena during the last month. Sister Hoisington is a veteran army nurse and her presence at Grand Army Conventions is always appreciated.

* * * *

Headquarters had the pleasure of a visit of several days from Brother and Mrs. Eisen of Los Angeles during the past month.

* * * *

During April the Temple Builders, at Hiawatha Hall, presented the following subjects: "Easter"; "Devotion." Two special meetings were held with talks by Temple officers, interspersed with interesting musical numbers. The subjects considered were: "The God of Nature" and "The Philosophy of Life."

* * * *

The annual Children's Easter Service was held Easter afternoon at the Temple Cottage at the regular Temple service, where the portals were thrown open to receive the little ones of the Master in love and blessing.

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JUNE, 1909

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Mysticism, Social Science and Ethics

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THE TEMPLE.



PRIMARILY. The Temple is a cosmic organic center, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun,—the Universal Heart,—came into manifestation, the Father-Mother-Son, the triangular cornerstone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The Organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

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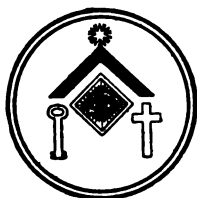
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No. 1

Behold, I give



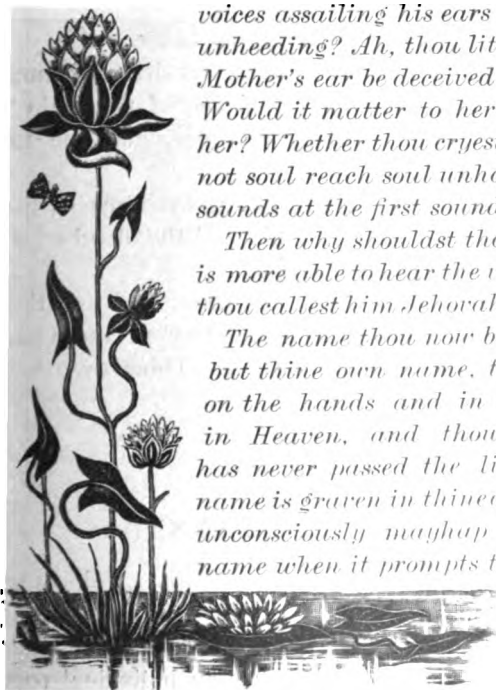
unto thee a key.

"MY FATHER"

When the storm centre of thy life is stirred to its focal point and thy whole being is dissolved in the mighty thought waves which sweep unchecked to the boundaries set by thine own soul; When from amidst the roar and tumult of thy clashing thoughts, there comes a low, gasping, shuddering, "Father, hear me, save me," thinkest thou thy Father will fail to recognize the tones of thy voice amidst the myriad voices assailing his ears and so will pass thee by unheeding? Ah, thou little knowest: Couldst thy Mother's ear be deceived in the voice of her child? Would it matter to her what name thou gavest her? Whether thou cryest in pain or in joy? Would not soul reach soul unhampered by other earthly sounds at the first sound of thy voice?

Then why shouldst thou doubt that thy Father is more able to hear the voice of his child, whether thou callest him Jehovah or God, Zeus or Jupiter?

The name thou now bearest will die with thee, but thine own name, thy true name, is graven on the hands and in the heart of thy Father in Heaven, and though thy Father's name has never passed the lips of mortal man, that name is graven in thine own heart, and that heart, unconsciously mayhap to thee, cries out that name when it prompts thee to say "My Father."



FROM THE MOUNTAIN TOP.

WHICH OF THE THREE?

Ho! Soldiers of the Grand Army of the Great White Lodge!

Know ye not, the War of the Ages is on? The warriors are lining up for battle. Where do ye belong? Are ye warriors of Light or of Darkness?

Are ye banner men of true and loyal heart, or are ye cowards, traitors? Can ye grasp and hold the colors, the words of truth brought to you under fire, bind then on the hilts of your swords, emblazon them on the banners ye bear, and stand forth to battle for them with the natural foe of your common humanity?

Go, with the Rallying Cry of the Red Ray on your lips, the light of high purpose flashing from your eyes, ready to do or to die, as seemeth best, upon that field above which soars the gage of battle—the Soul of man!

Or will ye steal from the ranks while the war cry is sounding, kill the bearer of the Orders, seize and hide the message in your own selfish hearts until ye find a safe retreat wherein, secure from other eyes, ye may gloat over it as misers o'er their gold, under the delusion that ye are saving your souls alive?

Will ye join in the din and strife of the battle, raise your voices to stifle the moans of your comrades, recklessly trample the wounded 'neath your feet, pile up the bodies of the slain to cover your retreat to the enemy's ranks, all unknowing the fate that is closely following your steps?

The grains of corn now in process of grinding by Nemesis, flow fine as mist into the bins the avenger has built and the blood of the slain in battle will yield power for the milling.

To which of the three divisions dost thou belong? I ask thee. Thee—each in turn, enlisted soldiers of the Army of the Great White Lodge, thou must answer the question. Thine own soul makes demand and will not be denied.

SPIRITUAL HEREDITY.

TEMPLE TEACHINGS. OPEN SERIES LXXXIV.

Consciousness is the essential basis of all life. All outer expressions of consciousness are ephemeral, passing, illusionary.

The four lower of the combined seven forms which constitute the manifested self of a human being, each has an individual past,

present and future karma that is in perfect alignment and correspondence with the karma of the other forms, also with the karma of the race, family, nation, world and universe of which it is a constituent. Each one of these four bodies or sheaths, as they are termed in the Secret Science, is ill or well, happy or unhappy, in good or bad environment; is energetic or indolent, wise or foolish, during any one period of time, according to the dominant karmic force in operation on its particular plane of action at that period.

The lowest, the physical body, sometimes seems logy, lazy, with no apparent cause for the same, but in such an instance it might be that the next body or sheath in sequence was at that moment experiencing some phase of action that impressed the result as a negative force, within the physical atoms, or as it were, unlocked the cell doors and permitted that force to sift through the atomic structure of the physical body, hence the feeling of inertia.

A sudden wild gust of passion, utterly unaccountable at the moment, to the mind of all interested people, because of its apparent causelessness, seizes upon some individual, and results in some crime on the physical plane. It might be that in such an instance some one of the other sheaths is living through some past experience of similar nature, when extreme anger had aroused a burst of passion; or is then passing through some similar experience to that the physical body is undergoing, at the same time in its own field of expression, and the force of that passion has thus involved another sheath and perhaps forced it into the commission of crime. The consciousness being, at the moment, fixed upon the physical plane more powerfully than upon any other, would naturally locate the ultimate cause for such an exhibition of passion upon that physical plane by acting through the physical senses.

Each plane and each body of any plane is, as it were, a double-faced mirror. The consciousness—the Builder—which dwells as “a star apart,” gazes, at certain clearly defined cyclic periods, into each mirror in turn. When it is fixed upon some one mirror it perceives not only itself as the dominant figure upon the same, but also the reflections of itself in surrounding mirrors and reflections of reflections. It periodically identifies itself with each one of those reflections until discrimination has been evolved. All of the sheaths disintegrate and return to a homogeneous condition, each one in perfect sequence; first the physical, then the astral, the mental and the higher astral or soul. As the consciousness releases

itself from one sheath it centres itself more and more in those sheaths which remain. And all of the power, knowledge, and wisdom it has gained by its experience in all its sheaths is finally centred in the permanent spiritual body of the Ego—the Nirmanakiya robe, which has been in process of building since the first manifestation of matter at the commencement of a new Manvantara.

When the individuality, the Ego, is compelled by karmic law to incarnate it gathers the scattered fragments, the skandas, etc., the lasting results of previous incarnations, all together within its Auric sphere and recreates each of its new sheaths in turn, the physical last, informing it with its own consciousness during the process of creation. With the completion of the physical body, one round of an individual life cycle is closed.

I am but giving you something of an illustration, not attempting a detailed statement of the action of the various forms, phases, forces and conditions of life referred to above, but will note a few interesting details.

Sometimes the shadows—the sheaths—of one or more other Egos drift across the surface of one of the mirrors, in which case there is a blending of the consciousness of the individual Egos,—it may be momentary or it may last through a longer period of time; but this can never occur unless the Egos are closely related by karmic and sympathetic ties; in fact, unless they belong to the same Cosmic Ray. Man ignorantly calls different phases of this phenomenon spiritualism, affinity, psychic control, or something similar; but it is indeed and in truth the action of a spiritual law. It is the only right basis for marriage between souls, and is but a premonitory expression of what will be an ultimate reality, at the close of a manvantara, when there will be no occasion for mirrors—bodies, as means to identification, for the human race will then have again become what it was in the beginning, one entity.

You might ask, "What becomes of planetary influences, heredity, etc., but do not forget that I have said that this world, as well as the universe which contains the world, and its inhabitants are evolving in like ratio and all are subject to the same laws which control the movements of the planets.

The planetary influences are simply those drifting shadows before referred to, as being cast upon the mirrors of the individual Ego, the action of which is only possible because of the intimate relation, karmically and cosmically speaking, existing between the Egos, which are, as it were, the lights which make possible the

casting of the shadows. The shadows mingle and intermingle with each other and with the thought-forms cast upon the mirror, and only the Egos,—the planetary rulers in this instance,—have power to separate them one from the other and place them where they belong in the scale of life; but as these drifting shadows glide over the surface of the mirrors and intermingle, so the planetary influences, and their reflections cast by the individual Egos of the planetary rulers mingle with each other and affect each other according to the action of the natural laws which create and control those particular expressions of Divine life, and only the Mystic who can observe those reflections and is competent to decipher their mysteries and compute the power and purpose of each one, can possibly cast a true horoscope of a human being.

Possibly a less developed person might cast the horoscope of a physical body, but how about the horoscopes of the next three bodies, the astral, mental and psychic bodies? and they must be cast if a true delineation of that fourfold entity, the human being, is to be found.

An honorable astrologer will never promise to bring forth the mysteries of the stars relating to the interior sheaths for the eyes of the profane to degrade. He realizes the enormity of the sin of even such an attempt.



CENTRES OF CONSCIOUSNESS.

BY. B. S.

In forming a centre of consciousness between a Master and his agent for purely exoteric work, that Master makes, as it were, a psychic switch board a point of call, between him and his agent. He selects some one point in the private apartment of the agent and creates by thought and will an operating centre.

If you realize perfectly that all grades and degrees of matter are grades and degrees of the energy termed Electricity, you will perceive that as the wireless telegraph must have its two centres of connection, so even the invisible lines of the psychic planes must be connected by centres through which any two operators may work to better advantage than by other method of communication. Of course the ultimate centres must be in the brain of transmitter and receiver, but the more material the work to be done, the more material must be the centres of communication, and where alphabetical symbols, numbers or forms, for example, are used for deliv-

ering and illustrating messages or instructions pertaining to the physical plane, the forces used for so doing must have a more material point of contact than the brain of man can furnish in this age. When it comes to instantaneous transmission of spiritual truths pertaining to the higher principles of the universe, the nearest we come to a material centre of consciousness is the centre established by Infinity in the inmost region of the human heart; and I do not use that term metaphorically. It indicates a literal, material centre within which is received and from which is sent all the messages we term "intuitional;" but in such instances it is the heart of the Heavenly man that contains the centre which we have previously likened to a switch board, and that heart needs no intermediary between it and the heart of the receiver. However, it takes one who has learned to use the lower forms or centres of communication between planes to be able to interpret intuitive messages aright. The moment reason is brought to bear on Intuition that moment the current between sender and receiver is cut off and a lower form of communication becomes absolutely requisite if the same knowledge is to be imparted.

Unfortunately, mere Reason is but too often mistaken for Intuition, and mistakes in the nature of supposedly intuitive messages have led to confusion worse confounded, in the cases of undeveloped chelas, who were unable to distinguish between Intuition and Reason.

As the passing or stationary form of anything or creature leaves an indelible imprint on every reflecting surface, in its vicinity, such for instance as floors, ceilings, walls of houses, etc., which a psychic may perceive centuries after the forms which produced them are dust, so the before mentioned centres of communication are lasting, and a Lodge agent entering a house where such a centre ever has been established, recognizes the fact at once by the "feel of the house." The same form of energy which imprints a figure on a wall is used in establishing such a centre of communication; namely, the basic energy of concealed light. Not sunlight, but the energy which produces sunlight. Some intuitive perception of this great reality is back of all directions to build churches, temples, shrines, and places of worship, of any character. The original instigators to the building of such sacred places well knew what final purpose would be served. They knew they were creating centres of communication through which the White Lodge forces might work, and that all pure, unselfish souls could in reality communicate with the Higher

Powers, by such means; though in many instances it is all unconsciously. And this is why, when a congregation and priest or minister become befouled and sensualized or commercialized there is such a loss of spiritual power. The current between that group and the spiritual centre is cut off by the destruction of the centre of communication.

In a church this centre is always at the altar or the central point of the ceiling, and to the advanced psychic this centre is as visible as is the station at the top of the wireless pole. If the receiver is imperfect and the interpreter selfish the centres become useless, and so are destroyed.

WHAT SHALL I CRY?

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord."

"And the voice said, Cry. And he said, What shall I Cry."

The Temple organization has been called a "John the Baptist Movement." John the Baptist came crying, "Prepare ye the way of the Lord." The voice still cries, "Prepare ye the way of the Lord." To my heart the voice says "Cry." I, in the words of the old prophet, am compelled to answer, "What shall I cry?" What is the message of the hour? What is the Temple's particular phase of it? What shall we cry, we members of the Temple? The Voice cried and still cries and will cry "Prepare ye the way of the Lord, make straight in the desert a highway for our God," for "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk and not faint." This as nearly as I can make out is the Temple's message, is our message, is my message, but how to give it puzzles me. I feel in my heart that it must be a *lived* message and not just an uttered one. The uttered message has been heard again and again through the ages and from many tongues. It is spread on countless pages. But the ears that should hear are deaf and the eyes that should see are dulled. In a large sense it is our work not so much to give this message as to hear it and fulfill it. It is ours in a measure to prepare the way of the Lord and to make His highway straight in the desert. Our message is not so much then something to be passed on by word of mouth or by the printed page, but it is more a matter of living, sympathetic and capable contact,—and yet,—is there not an aspect, a phase, a

particular characteristic of this old, old message which it is ours to give in the old, old way by word of mouth and with the pen? The Spiritualist and Psychic Researcher are crying out the message of the continuity of life, seen and unseen, and are delving into its subtle and correlated ubiquity. The Christian Scientist and New Thoughter are crying out "Get acquainted with your own divinity and lay hold upon it." The Christian Church cries, "There's a parting of the ways, pass to the right." The Socialists cry, "Earth harmonized would be heaven, go to it!" The Theosophist cries, "If the harvest which Karma and your present incarnation affords is not up to specification lay in better seed and at it again—the wheel whirls! But what is our message? The Voice says, "Cry." But what shall I cry? As for me I must pass on my way in search of the Holy Grail and my life must be its service, yet my way passes through the hearts and lives of my brothers and sisters and the Voice says to me, "Cry," but I know not what to cry. In the silence I have listened and the word I have heard is, "Seek ye first the kingdom of God and His righteousness," but this word is too large, it is too great for me. I know not how to cry it. This word is one to be lived and loved and must fill the whole heart and life till it speaks by its own radiance. This word can only be spoken with the voice of the Christos and in His way and time. It is for me to so lose myself in the Christos that I shall have no voice but His that thus I may become a living voice and then shall I cry. But now, now the voice says, "Cry," and I, what shall I cry?

Debs in a campaign speech said, "You fellows have had enough but you have not had enough to know you have had enough." There in a nutshell lies the truth as to humanity in general and even, I fear, as to us in particular. And yet many hearts have wearied of the husks and are turning to the Father's house, many are passing out of the dark places into the light and it is for us Templars, as we pass along our way, to be living epistles known and read of all men. It is for us to so prepare ourselves that when the hour comes and the word is given us we shall be able to cry it aloud. Ours is the present moment. Let us live it and be alive about it. I voice my heart's sense of what is about to be not that we should be diverted from the here and now, but that we be the more faithful and alive in our loyalty, opening our hearts wide to the Christos and laying at His feet all that we have and are.

The Temple ideal is so large in its scope that all true messages are in truth its message, and yet each hour has its own special

message. In the name of education, great systems of schools have been built up which begin with the least child and go on through advancing grades up to the opportunities offered to the most advanced individual researcher. It is all education and education is the work of all schools, but each department and each period has its own particular message. What is the Temple's particular message today? What shall I cry? We can give vigorous assent to every true message whether voiced by Spiritualism, New Thought, the Church, Socialism, Theosophy or any other cult,—but what is our special note in the chorus? Or is it possible that we have no distinctive note and that our part is to let go even this phase of the personal while the real Temple spirit is made manifest as we lend ourselves to serve the true spirit of these and other cults and organizations as opportunity is offered us. This aspect of the Temple work and spirit has certainly been plainly taught us by the Master, and the legend, "Creeds disappear, hearts remain," which is found on the official Temple stationery, shows that it holds a large place. Still deep in my heart I hear the voice say, "Cry," but though I have pondered over it and listened as yet I have no distinctive word that I am able to cry. I must still answer, "What shall I cry?"

GEO. BLAKESLY LITTLE.

THE LIGHT ON THE PATH.

O, pilgrim who wanderest in the dark paths of sorrow and despair seeking to pierce the immeasurable gloom, fear not, nor let thy heart fail thee, but know that beyond the darkness and the storm-clouds, the Light is shining.

It is only when the heart cries out in its bitterness and grief and we lift imploring hands to Heaven for help, that the Light flashes forth from the encircling gloom and the darkness is dispelled. It is only a flash, a transitory gleam, but in that flash, the Spirit in man stands revealed and we see ourselves as never before.

We know then without further seeking that we are one with the Absolute even as the branch is a part of the tree, and within us are all the attributes of the Divine. All knowledge, all power, all strength is ours, obedient and responsive to the will.

In that flash of illumination it is revealed to us that we are all wise, all powerful in just the degree that we allow the Spirit within to manifest in us and have domination over the senses.

When we have learned to give ourselves as empty vessels in the

service of the Most High and become as clay in the hands of the potter, then will the Light flash forth again and again, and we shall be led by the Spirit through the darkness and the clouds to the hilltops of Peace, to where the sun of happiness sheds its kindly rays upon us.

Never again for us the rugged path and the dark night, when once we have given ourselves into the guiding hand of the Spirit to be led and delivered from the bondage of self. Ever the Light of Lights will shine upon us and shed its beams upon our pathway.

GLADYS FREEMAN.

IN CLOSE HARMONY.

Harmony in which the notes or parts are kept as close together as possible, is called in music—Close Harmony.

"A chord is in Close Position when the upper parts lie so near each other that neither the soprano nor tenor, if transposed an octave would fall between the other two, though the bass be far removed." (Stainer.)

Though but a rule of outer harmony the above opens a doorway to a truth inherent to the soul of music itself because it represents a principle necessary to the creation and preservation of Spiritual Harmony.

A student of outer music recognizes the necessity of such rule in order to produce combinations and progression of sounds that will blend closely enough to transmit the finer spiritual forces so as to fall agreeably upon the ear, and also make it possible for such sound forces to be borne by the organs of hearing as now constructed.

Powerful occult forces may be transmitted to man by the awakening of his interior consciousness, through the vibration of chords, in close harmonic position, martialed for the expression of spiritual truths.

These same chords, however, if rendered with but the slightest unsteadiness of intonation will produce an effect almost unbearable to the nervous mechanism of the sensitive ear and arouse an antagonistic vibration among themselves which if carried far enough, would destroy the instrument producing them.

This law holds good in the play of life forces on the key-board of the soul and throughout the human orchestra with its countless variety of instruments.

The three higher attributes of the soul represented in the three

upper parts of the chord, soprano, alto, and tenor, require closer adherence to law in order to produce and hold true harmony among themselves than do the forces of the lower nature.

The personality, the bass principle, may be far removed, wander afar if need be in making the needful correlations with the many modulating elements, and the interior position of the progression remain intact.

Upon the higher man, the soul, is laid the responsibility of preservation of Harmony, through loyalty to the truth of its creative line.

The first manifestation of the chord takes place with comparative ease. The different parts arrange themselves, sound their tones, in harmonious relationship to one another, on the degrees to which they belong, according to the purpose chosen and designed by their respective vibrations.

"But once having been set into motion, the position of the first chord once determined, those following are no longer free as regards distribution that can be taken at pleasure, but are governed by the rules for connecting chords." (Stainer.)

The difficulty takes place, not in the creation of the chord, but in its preservation, in the working out of the principles it embodies, through a succession of chords, in close connection, one completing the other in the effort to reach a true cadence in sensation of rest, satisfaction and return to the principles awakened in the beginning.

The necessity of the bold movement of the bass is evident. It is the vehicle wherein the spirit embodies itself, and which must respond in fundamental tones in perfect freedom, to every utterance of the spirit.

Thus it is that the requirement is placed upon the spiritual qualities.

The soprano and tenor, equal parts of One Whole, are held in form by the sacrificial tone of the alto, with which they each must blend as parts of the same triad, but whose sole work it is to keep the first two principles side by side as they alternately ascend or descend in progression to the Cadent One.

Great is the task laid upon the alto, but greater is the victory which it accomplishes.

Prolonged is the crucifixion it must bear but the glory of its compensation is marked with the Hour Glass of Eternity. The law of its own nature demands that its Tone be heard Alone, in the Silence, that its Power shall hold the chord together through the Quality of its Devotion.



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EDITORIAL MIRROR.

LOYALITES.

It is quite natural to give some love name or odd title to the person or object that is very dear, and it is that name which rises in our minds or springs involuntarily from our lips when the person or object so named is brought to our attention.



While thinking of what the Temple really is, and all that it should represent to its every member, and during a period of great trial to me, a wave of love and gratitude poured out from the depths of my own soul toward all those comrades who have stood firmly and loyally by our side during all the battles and storms of the last ten years and I suddenly heard distinctly the word, "Loyalites." "That is it," I exclaimed; that is the *love title* of the loyal Templars and that is the name I shall apply to each one in the silence of my heart from this time henceforth. Then came the query, "*Loyal to what?*" The answer was not far off.



"Loyalites" would be Comrades who were true and loyal to the fundamental principles of The Temple of the People, its constituted authority, agents and officers as appointed by the Master, and to the form, the framework of that body, which is eternal in scope, purpose and power.

The curse of the world is separateness. Our watchword must be "Inseparableness."



All the fiends of the Eighth Sphere have been let loose on the human race, and their chains have been struck off by either the wilfulness, selfishness or ignorance of individuals or collective groups of some main body who seldom realize what the full effects will be of the disintegrating word or deed they have been influenced to say or do.

The result of the combination effected between the elementary creatures referred to and humanity at large, is the disruption or

continual irritation of every body of people, however small or great, that has been built up for the benefit of mankind. In individual groups this is done by false accusations against each other by members of the same or by tempting the unprepared through their weakest point, and beyond their strength to resist, and then calling attention to their fall; veiling the intuition and causing all concerned to forget that they had ever taken the vows of comradeship in any sacred cause. Whether religious, national or humanitarian, the members of such a body are bound to that *cause*, the framework, the body, of the spirit of righteousness, of God.

No single person or group of persons, no matter who they are, or what they may have done of good or ill, or what they may do in the future, are ever justified in deserting a sacred cause. If a Comrade is true and good, nothing can separate him or her from the body; if untrue, Eternal, irrevocable law will sift him or her out, from the body, and no one, no lesser power, can prevent it.

The Temple of the People is symbolized by a six pointed star with a dot or point in the centre. Esoterically, that star is formed of all the individuals, incarnate and discarnate, who are karmically identified with it. Each point of the star is permanently held by one of the higher Orders of Masters. The names of four of these Masters are known to our members. The central point is held by the Great Avatar—"Saviour of Men," for this Manvantara. These are all perfected, bisexual beings, and there is a direct line of force from each running down and through every grade and plane of life between them and the lowest forms of life. Each line is, as it were, a string with seven beads graded in size strung upon it.

Each one of the six appointed officials of the "Board of Guardians" of the Temple of the People (who collectively were formerly called the Executive Council) would be symbolized by the fourth of the seven beads on one string.

The dot in the centre of the star might also be symbolized by a string of beads, and the position of the Guardian-in-Chief and Official Head (whoever these might be,) would represent the fourth bead of that particular string, during a given cycle of time.

If any member of this Board of Guardians were released or expelled by the Masters the next in line for promotion would take the vacant place. However, it does not necessarily follow that the

choice would be made from the other guardians in office at the time, but we could be quite sure it would not fall upon a *disloyal* or unworthy member.

If we can gain a perfect concept of the unalterable nature of this frame work which we term the Star, we will understand the importance of our loyalty to the cause with which we are identified, and to see that no matter what comes or goes, the one thing we have to remember and to strive for, is loyalty to the cause—the Star; the “Morning Star” for those with opened eyes. The Great White Lodge will take care of all the rest.

And I ask you, could any better love name be given to the latter than “Loyalites?”



Those among our number who are especially interested in the phenomena of sound may find some satisfaction in watching the effect upon themselves (and possibly upon others), of frequently voicing the word “Loyalites.”

You will not find it in the dictionary, but neither will you find difficulty in interpreting it, for the heart responds to the vibrations awakened by its utterance.



The man or woman who is cowardly or untrue to himself, to his family and friends, his nation or his God, will find no pleasure in the vibrations awakened by its utterance, and will not care to use the word, but the brave and true, the loyal soul, will adopt it spontaneously, and will find the quality generated by its pronunciation growing in intensity and power, and at the same time the wisdom to use the power rightly.

B. S.

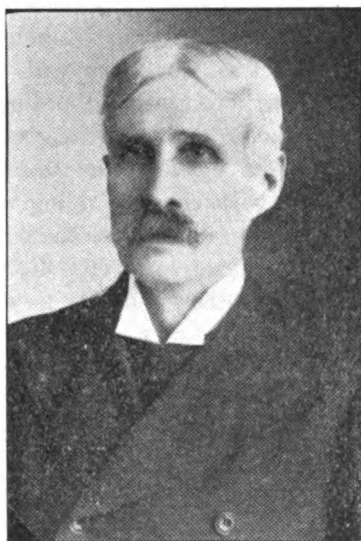
FACES OF FRIENDS.

The friendly face presented this month is that of Charles L. Harris, Scribe of the Temple for the past seven years. Brother Harris was born at Albany, N. Y., on January 29th, 1840. He received the usual orthodox training under Presbyterian influence, but broadened out into the New Church (Swedenborg)—and followed this by accepting the Spiritual Philosophy as laid down by H. P. B. and The Temple. Mr. Harris lived in New York City from 1865 to 1892, when he came to Syracuse, N. Y. He became a charter member of the Syracuse Theosophical Branch organized by

Dr. W. H. Dower in 1893. During his residence in New York City Mr. Harris met and came into close personal contact with many of the advanced thought leaders like Henry George, Cyrus R. Teed, Dr. McGlynn, Hugh Pentecost and others.

For four years during the Civil War, Mr. Harris held the position of Secretary in the Executive office of the United States Naval Academy. In 1863 he was with the U. S. N. training ship "Macedonian" on its six-month cruise to England, France, Spain, Portugal and other parts of the Old World.

Mr. Harris was educated at the Albany schools and his vocation



CHARLES L. HARRIS

has always been of a scribal and clerical nature, thus eminently being fitted by the training and habit for the duties of Temple Scribe to which position he was appointed by direction of the Master in 1902, while the headquarters were still on the Atlantic Coast. Mr. Harris came to the Pacific Headquarters of the Temple in June, 1903, and continued to function actively as Scribe until his illness which began to incapacitate him January last. Since then Mr. Harris has been a patient at the Halcyon Sanatorium and is making a brave and gallant fight to recover his health that he might go on functioning in the Temple Cause which he loves so well, and to which his life is dedicated unreservedly. That he might fully regain his normal health and be spared to the outer work for many

years is the earnest hope of the Headquarters Associates. Though Brother Harris is unable to attend to his duties, he is fully able to converse with friends and to read letters, etc., and any members desiring to write him directly should do so knowing that he will appreciate any word sent of sympathy or encouragement.

GOOD AND EVIL.

Most of us have been taught from our earliest days to "choose the good" and "resist the evil," and now one hears it said: "There is no such thing as "Good and Evil." Is there? Yes! if you look with the eyes of the undeveloped. No! if you look with God's eyes or the eyes of those closely in touch with Him.

There must be right and wrong—good and evil, to the undeveloped, else how should he choose the right, the good, and so progress? If there was only one path along which he *must* walk, there would be no choice, we would be voiceless tools doing what we were compelled to do. We are not this, though we are striving to be instruments in the Divine Hand, sensitive to His slightest touch, willing to be used for His work, whether it brings us to honor or to dishonor in the sight of our fellow-men.

In the beginning there was no "good and evil"—not till man "ate of the tree of the knowledge of good and evil," then he saw the two paths, we still see the two, till, as St. John put it, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." Then the two converge again into one as it were—the path of God—the Divine Purpose through us.

A. C.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 63

THE LEAGUE OF KINDNESS.

How many of you children know what the League of Kindness really is? You know what Love is of course, so let us get together to make a definition that will sound something like this: The League of Kindness is Love in Action. It is a society or army of soldiers who would be willing to fight with the same strength and courage as the soldiers in blue coats and brass buttons fight for their country.

We would have another name, The Warriors of Love, who live

(which is the same as to fight) to see that no injustice shall be done to another child, no cruelty to any animal, no neglect to a little flower, or not even a rock be misused in a sling that would hurt the little birds. They are all a part of Life, and Love permits no injury to its beloved.

In any army, as in the army of the Civil War, of which you may have heard your grandfathers tell, are the generals in command of the different divisions, and they in turn are guided by the Commander-in-Chief, and he by the Great Law.

One of the divisions of the League of Kindness is the mineral kingdom. At the head of this division is the Diamond. You all can see why it should be the one; just think how much light and beauty shines forth from it. The color is violet. You can see this color in the diamond if you look.

Another division is the vegetable; for its general it has the Rose. The regimental color is green, as you know by looking upon the plant life about you.

Now we come to the animal kingdom and there is found the Lion whose coat of tawny orange gives the color of this group.

A fourth division is man whose general is the strongest and best of his kind. The color here is indigo, which expresses the *depth* of his thought nature.

Then we have Action. Its true color is bright red, full of courage and strength. This is a very important division for Action *can* be the first aid to Love, who comes next in our plan or he can throw his force into the ranks of the enemy of the League of Kindness, whose name is cruelty, and so change the beautiful color into a dark, ugly, muddy red.

This is the place to choose, not only for you children, but grown people too. Action in the League is Kindness. They are one and the same in this army. We have said that beautiful bright Action is the first Aid to Love, therefore Love must be the Commander-in-Chief, under whose rule all outer divisions must give obedience. The color is yellow, and the Christ teaches its meaning. We know it as the still small voice that mother tells us to listen for. It is our Guardian.

Back of this great commander is the Greater Law. As the sky envelops the earth, with its fleecy blueness, so does the seventh plane enter all. It is the Supreme, God.

So you see to belong to the League of Kindness calls out the best in us, and the Bugle call must always sound to the highest

truths in our hearts. Loyalty, devotion, and love must build our ranks so no enemy can find a weak place where their attacks can lodge.

Children, who of you will help to protect the weak little ones in life; help bring comfort to the ill ones and gladness to the sad?

Here are the seven divisions, each with its own color, later you will hear how the officers will correspond to each division and color and each wear the badge of the color his division represents.

LOUISE FURLONG.

TEMPLE ACTIVITIES AND NOTICES.

Important: If any member of the Order of the 36 has failed to receive a copy of the new pledge for signing, they should notify Headquarters at once and a copy will be sent.

* * * *

Brother George Leitch is at Headquarters and will remain for some time, until after convention at least. Brother Leitch is busy making the flowers grow on the Halcyon grounds.

* * * *

The genial face of Brother George Bailey was with us for a week lately—and he will come again soon—it is hoped.

* * * *

Sister Ida J. Wilkins left on the 19th of May for an extended trip North, going as far as Seattle and surrounding territory, in the interest of the Temple work. Her first stop was at Palo Alto. Other stops will be made at Portland, Tacoma, Spokane, and Everett in addition to several weeks to be spent at Seattle and vicinity. Temple members will be called together at these points and new points of contact made as circumstances indicate.

* * * *

The topics discussed at the Sunday meetings at Headquarters during the past month were Qualifications for Chelaship; the Temple. Cosmic and Human; Laws of Harmony.

* * * *

At the Builders' meetings, at Hiawatha Hall, topics as follows were presented: Self-Reliance; True Brotherhood; The Golden River; Emerson.

* * * *

Brother Geo. Story of San Luis Obispo, has been appointed

corresponding secretary of the Theosophical Esperanto League, the main objects of which is to introduce Esperanto to Theosophists; to introduce theosophy to Esperantists; to introduce Esperanto to theosophical societies as its international language. All interested in this subject may address Geo. E. Story, San Luis Obispo, Calif.

* * * *

For Temple Dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

* * * *

It is requested, that in all cases of changes in address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured. TEMPLE SCRIBE.

HALCYON BEACH TRACT



*One of the
Most Attractive
Beaches in the World*

A limited number of lots of this tract are now offered for sale.

Because of the great demand for Beach property on the California coast, no class of property increases so rapidly in value. No investment can be safer for those who have the money to spare. Size of lots on the Halcyon tract are from 25 to 30 ft. front by 100 ft. deep. Prices vary from \$50 a lot to \$500 according to location, the lots near and on the water front being the most valuable.

TERMS: One quarter down and \$5 a month. Deed given when final payment is made. 5 per cent. off for cash. Map of tract sent on application *Address*

THE TEMPLE HOME ASSOCIATION
HALCYON, CALIFORNIA

Halcyon Hotel and Sanatorium

THE HALCYON SANATORIUM

Has been established for the scientific treatment of invalids, and for recuperation and rest in cases of overwork and nervous exhaustion. It is conducted as a distinctively

HEALTH INSTITUTION

and not as a fashionable resort. Regularity of life and freedom from noise and social excitement prevail, thus securing long periods of rest, while at the same time rational recreation is amply provided for. Although the comfort and welfare of the sick are first considerations, every opportunity is provided for those who desire to spend a pleasant and profitable vacation amid healthful and beautiful surroundings.

The Sanatorium buildings and grounds are situated near the town of Oceano, in the southwestern part of the famous Arroyo Grande Valley, which, encircled by hills from 400 to 800 feet high, has been aptly designated as "**the rosy dimple on the cheek of creation.**" San Luis Bay is one mile distant, affording, with its twenty miles of circular ocean beach, one of the most delightful drives in the world, with inspiring views of **sea and mountains** blending into one.

The Halcyon Sanatorium is not a water cure, nor a rest cure, nor a diet cure, air cure, nor movement cure, for the reason that not one of these expresses the leading idea, which is

HEALTH BY RIGHT LIVING.

Obedience to the laws of life and health is enjoined as the requisites to recovery. This is an **educative** as well as **curative** process, and it comprehends the work to which **The Sanatorium** is pledged:

"Founded on Truth. For suffering ones and weary,
A home, secure from wordly care and strife,
Nature, the healing mistress, tends its portal,
Beckoning with gentle hand to paths of life."

All forms of **chronic diseases** will be received. Neuresthenic conditions and nervous diseases of all kinds, including **abnormal conditions** and habits resulting from excessive alcoholic or drug addictions, will be treated by the most improved methods and scientific principles known to **medical art**. Remedies and methods are available that will cure nearly every form of **chronic asthma**. The natural **hot sulphur and alkaline springs** in the vicinity are of the greatest value in aiding to cure **rheumatic** as well as many forms of **liver and kidney affections**.

The Treatment. All the remedial agents that medical science and experience have proved valuable—the resources of **nature**, as sunlight, pure air and water, baths, the use of oils, electricity, the natural **radio active forces** that **nature has conserved in the vicinity**, and equally if not more important, the **mental and moral forces**—are drawn upon and applied, under the direction of skilled physicians, for the **restoration and preservation of Health**.

For additional information, terms and rates, address

THE HALCYON HOTEL AND SANATORIUM,

OCEANO, CALIF.

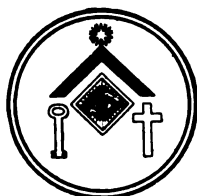
The Temple Artisan

Vol. X.

JULY, 1909

No. 2

Behold, I give



unto thee a key.

THE WEAPONS OF THE SELF BORN

Ah, "little one," thou child of the long travail of the Christs, how weak thy struggle, how unfitted art thou for the battle with the powers of evil now arrayed against thee!

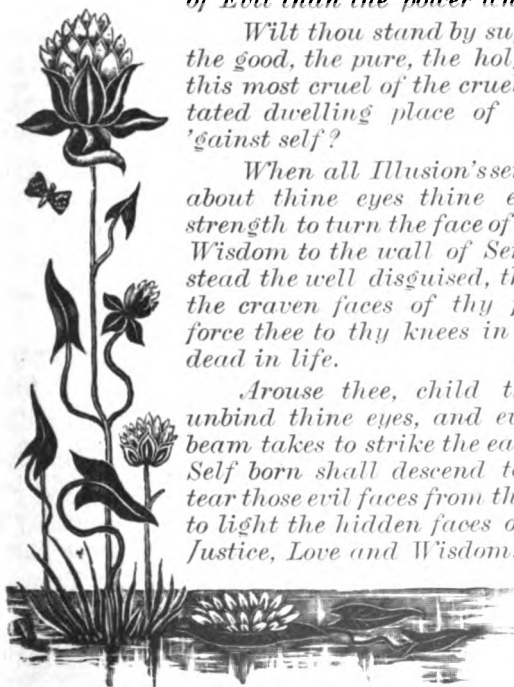
Unwitting of the methods of thy forebears,—they who fought the Dragon with its own sharp claws and slew it past all hope of resurrection,—thou hast, yet, but learned to grasp such weapons as they used to crush the crawling worm.

Arouse thyself and seek to slay that Dragon's progeny,—the Dragon's teeth sown over all the earth,—ten fold more the spawn of Evil than the power which gave them birth.

Wilt thou stand by supine and let them slay the good, the pure, the holy,—yea, slay thyself, in this most cruel of the cruel wars that ever devastated dwelling place of man,—the war of self 'gainst self?

When all Illusion's sensuous coils are wound about thine eyes thine enemy doth seize thy strength to turn the face of Truth, of Holiness and Wisdom to the wall of Sense, and places in their stead the well disguised, the cold and passionless, the craven faces of thy foes, while they would force thee to thy knees in slavish worship of the dead in life.

Arouse thee, child though now thou art, unbind thine eyes, and even in the time a sun-beam takes to strike the earth, the weapons of the Self born shall descend to thee and thou shalt tear those evil faces from the wall and bring again to light the hidden faces of the Gods of Truth, of Justice, Love and Wisdom.



SALUTATORY.*

To our Brothers and Sisters of all creeds, classes and conditions, we extend the right hand of fellowship.

We ask your help and co-operation, in whatever direction your influence may extend, in our endeavor to unify existing divergences of opinion along philosophical, ethical and political lines, and to create a common ground, a fertile soil, for the growth of such qualities and attributes as will conduce to the higher development of the human race.

A more critical period than the present, as regards man's mental, moral and spiritual evolution, it would be difficult to imagine. In all spheres of activity the great destructive and constructive forces of the Universe are peculiarly active, and while grave trials will come during the upheaval and demolition of old philosophical and material landmarks, yet, if we are possessed of faith in the "Divinity which shapes our ends," without which man is in a most pitiable condition, we know that after the disintegration of old forms and systems shall have been accomplished, we will be called upon to reconstruct on higher geometrical lines, to rear forms of government and religion that will be the mould in which the thought of the future must shape itself.

Those who "serve in the cause of those who suffer" must be drawn closer together, and such ties formed and cemented as will withstand all shocks and concerted attacks made by those who are in sympathetic contact with the forces belonging to the night side of life.

Let us strive to lift on high the sign for the rallying of the forces that make for the benefit of mankind, under the banner of Love and co-operation, and in the spirit of true humility and service.

Spirit and matter, man and his environment, have been separated and studied apart, one from the other, for ages, and this divorce between the two great poles of our Being, is the fundamental cause of all the so-called evils of material existence. The time is near at hand for their re-marriage, and this can only be accomplished by unified action on the part of those who have been touched by the spirit of Truth—those upon whose tongues have been laid the live coals from the fires on the altar of the Temple of our common humanity.

It is now difficult, if not impossible, for an intelligent unbiased

* Reprinted from first number of TEMPLE ARTISAN.

man or woman to remain indifferent. We must take sides whether we will or nay, for the events are fast shaping national and religious institutions to such a degree as will make inertia criminal; and it is for us to choose now whom we will serve, "God or Mammon," Evolution or retrogression.

Misapplication of terms, misunderstanding of foreign words and phrases, have led to much unnecessary friction in the past. The fundamental truths underlying all religious systems are the same, and the duty of an unselfish seeker for enlightenment is to reconcile existing differences of opinion by clearing away such shadows and misconceptions as have hidden the light of truth from the mental vision of those other fragments of ourselves, our Brothers and Sisters, who differ with us apparently as to what constitutes certain phases of universal truth.

We must find and retrace our steps over many a lost path, ere we reach that unanimity of opinion which will render united action on the living issues of the day possible of accomplishment. We can, however, make a beginning by striving to form what may be termed a federation of all societies, churches and organizations that are working along the lines of Brotherhood of Man; we can enter other organizations ourselves, and invite the members of the same to affiliate with us in all our work for the uplifting of humanity. One principle should dominate all our thoughts and actions, namely, toleration for the opinions and desires of others, and charity to and for all.

In this first stroke of the the TEMPLE ARTISAN, we call your attention to the fact, that while it is primarily intended as a medium of communication between those members at the centre and those at the circumference of the circle of the Temple organization, we also hope to use it eventually for propaganda purposes if increase of circulation warrants its continuance. Therefore, we request your individual assistance in obtaining subscriptions, or means by which it may be put on a firm financial basis. We also ask you to aid us by contributing of your store of intellectual and spiritual treasures for its pages.

As every great Master, leader and teacher of mankind in past ages, has been persecuted, maligned and criticised, so we, their humble disciples, must expect, and have already been, called upon to bear in some degree, the same trials of strength and endurance.

We do not propose to use the TEMPLE ARTISAN as an instrument of retaliation or abuse when attacks are made, whether on individual members, or on the Temple as an organization. We

shall endeavor to deal only with principles involved, leaving the personalities of our critics and traducers to the great Law which giveth righteous judgments alike to all both small and great.

The individualized forces of disintegration now particularly active and noticeable in nation, state and family, are controlled by conscious superhuman entities, sometimes termed the fallen angels. These "Brothers of the Shadow" belong to the night side of life, and work in opposition to the "Builders," or "the Masters of the White Brotherhood." Wherever they can find an agent passive or evil enough to act as a distributing center for the dissemination of destructive force, they entangle him in a network of sophistry, or offer some great personal reward, the acceptance of which destroys the power of discrimination, leaving him without power of resistance. If we would free ourselves from these powers, which this particular age of the present great Cycle has brought to the crest of the evolutionary wave, we must offer more than a negative resistance. We must call on the positive side of our nature to assist us in striking a true balance, and work unremittingly and unselfishly for the coming of that great day when the "Lion and the Lamb shall lie down together," that day when "Peace shall rest as a bird o'er the bosom of the waters of Life."

To those of our readers who are ignorant of the principles and aims of the Temple, though perhaps familiar with other esoteric organizations, we desire to extend a special greeting and invitation to become better acquainted with us and our work. While the Temple, as such, is a strictly esoteric body, many of its activities are exoteric. To those interested in esotericism we would say, we have been given one of the holiest offices ever given to man, the office of peacemaker, and with it a charge "to prepare the way," for the Light of the Logos, which must appear when the forces of disintegration have done their work; when the Great Sifter has fulfilled its mission, and the powers of Resurrection and Reconstruction have brought from the Inner Spheres those souls and forces that shall build anew the Temple of Humanity on spiritually perfect geometrical principles. In the stress of the storm that must demolish some of its crumbling walls, we ask you to aid us in keeping the Holy Fire on its altars aflame—that fire of pure Love which is our real life, and without which nothing could remain.

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EDITORIAL MIRROR.

"Great Sifter is the name of the Heart Doctrine, O Disciple. The Wheel of the Good Law moves swiftly on. It grinds by night and day. The worthless husks it drives from out the golden grain, the refuse from the flour. The hand of Karma guides the wheel; the revolutions mark the beatings of the karmic heart."

—*Voice of the Silence.*



"But even ignorance is better than Head-learning with no soul wisdom to illuminate and guide it.

"Self-gratulation, O Disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself."

—*Voice of the Silence.*



When the Masters opened the Temple door and gave to a number of their disciples the plan of the Cosmic Temple, in explanation of some rather singular circumstances connected with the older branches of the Theosophical movement they gave some very lucid information regarding necessary qualifications for, as well as Karmic relations between them and their Agents, which to one familiar with the facts of the mathematical and geometrical foundation of the universe, afforded much of deep interest, and showed conclusively how and why one person could become such an agent, while another of equal or even greater intelligence and seeming fitness could not fulfill the same mission at that particular time.



The seven karmically selected Masters, of which the Masters Hilarion, Morya and Koot Hoomi are three, have been and are the expounders and commentators of the Wisdom Religion for the western world and are the originators and expounders of the Temple movement. They have emphatically stated that they never delegated their work, or gave instructions concerning the same to

any but their selected Agents while the latter were in incarnation and would make known their choice of the successors to such Agents, through the same.

It would seem that any student familiar with these facts, and who had been taught the results of treachery to the Lodge, and unfaithfulness to their solemn pledges, would not dare to claim the Masters had broken their word and ungratefully turned against those who had served them faithfully, yet such a claim has practically been made many times by ambitious, self-deceived or ignorant students. The pure teachings of the Masters have been used as a basis for many perverted revelations (?) even regarding the much-mooted sex question, and under the seal of secrecy, have been sown broadcast.

One of the greatest dangers that can confront students of occultism whose astral vision has been developed by self-effort is the danger of self-deception. Unless such students have been prepared by a wise course of instruction and even then, unless all self interest has been eliminated they are far more easily deceived by the denizens of the Lower Astral than they would be by the most finished deceiver of the physical plane. Their worst passions or defects may be played upon until they really believe they have been chosen for some great destiny. In such cases all their obligations are ignored, their disobedience justified to themselves. Obliquity of interior sight ensues, and they are truly to be pitied.

The new student is more likely to be affected by such fallacies: the well-grounded, experienced student of occultism cannot be so easily deceived; he knows that Astral phenomena alone is no safe criterion of the fitness of an Agent or teacher, just as he knows that neither virtue, morality, mental calibre or physical perfection alone would qualify a chela for such a position. While these attributes and gifts may all be qualifications, they are by no means sufficient by themselves. It is a question first of position in a geometrically perfect Cosmic figure or line, only determinable by a Master and secondarily, of the development of certain interior centres which make it possible for them to meet, and receive instructions from the perfected Ones of a higher plane and interpret the same to others. So again we earnestly warn our comrades to be careful as to what messages or directions they receive from those who are but little, if any, farther advanced than themselves.

B. S.

CHARACTER.

TEMPLE TEACHINGS. OPEN SERIES LXXXV.

Character is the basic source as well as the culmination of every successful effort in the direction of soul building; the beginning and the end of every individualized Cosmic, planetary, and human endeavor toward spiritual supremacy.

The non-possession or deterioration of that basic principle, means the death and disintegration of any individualized form of life.

Few among even the more enlightened class of investigators stop to consider what may be the method of procedure, what forces are available to build up the substance of character, or of what that substance really consists.

The interaction of Will and Desire under certain stimuli impells to rapid action the central nuclei of an embryonic cell; continued repetition of the stimuli may create the cells or rudiments of what will sometime be an organic centre, a base of supplies, it may be for a brain. This centre can only respond to the same character of stimulating force which formed the third line of the triad, Desire, and the stimulus is originally given by the vibratory action of various qualities commonly termed good, existing in the mentality of the planetary ruler of the planet on which that cell is developing and therefore subject to the attracting power of the duo, Will and Desire as expressed in the cell. Constant contact and interaction between these stimulating forces, the basic source, and the cells of a brain, will evolve the same qualities to a greater degree as time passes until they are finally manifested in what we term character in an individual.

The word "character" commonly conveys a vague impression of the good or bad characteristics of a person, the possession of which leads to position and influence, social, religious or political, as the case may be, or the reverse. The truth is that every separate factor, every quality that enters into the sum total which manifests character is the result of aeons of conscious, persistent, indefatigable effort by the individual Ego through stone, plant, animal and human life.

The monad when first clothed in the form of a crystal has alternately attracted and repulsed various vibrations of pranic energy, and incipient Will has finally cohered and molded the resultant molecular substance into a given form. It has sharpened the edges of each facet and thereby constructed points for contact with similar forms, and for weapons of offense and defense. These

sharpened points of the crystal are ultimately the bases of other correspondingly potent organic centres and weapons, according to the cyclic development of the natural kingdom in which it is manifesting and the phases or races of life evolving within that kingdom. For instance such points may evolve into the thorns of a rose tree, the horns of an animal, the fins of a fish, the poison sacs of a serpent, or the teeth and nails,—the weapons of defense and offense of an animal.

Every one of the crystal points was primarily fitted for its particular act of service according to the *need*, the *desire*, and *will* of the monad as it was concentrated and expressed in the central cell of the crystal; and all such points have finally developed into the mediums of contact, and weapons of defense and offense commonly termed qualifications; developed in the human mentality and acting through the human body. While the forms of such qualifications are not perceptible to the human eye, they have subordinate mediums of expression within the human brain and visible to the inner eye. If the brain is destroyed they have no expression in form, thereafter in occult phraseology they are termed Skandas.

These qualifications are the foundation stones of the edifice we have reared to express character. If you find yourself lacking one of the basic qualities of this edifice it follows that you have not earned it in the past, or, through abuse of it, you have lost it and never will have it again until you earn it once more by persistent, indefatigable effort.

If it is the quality of self control that you lack, never lose an opportunity of bringing your will to bear upon any condition that inhibits such control. A thousand failures do not count where one successful effort is made. Every test you pass brings you so much nearer final accomplishment. The same is true in regard to all other qualities.

Attract to yourself by strong desire the cosmic building forces. Cohere and emplace your successes, within the mental image you have formed of the desired quality, by means of Desire.

Never lose sight of the concealed power within yourself, which first acted within the crystal points; the same power that is now resident in those qualities which are manifesting character; namely, self-control, altruism, service, purity, faith, truth and devotion. When these qualities have reached their highest point of attainment in you, you will have become a Master of the White Brotherhood, and never until then, even though you possessed the earth and all else that it contains and expresses.

The day of full recognition of the power of "little things" approaches,—the little things that are the bases of all great things; and rightly directed study of even the facets of a crystal will point out the path to the Gods. Not alone the qualities referred to will you find expressed in the crystal as above noted, but all things, all features of the genus homo; for in the very first manifested form of life force is concealed the power of the trinity, Will, Desire and Action. The more complex the form, the greater has been the operations of that power and the greater the possibilities for the future.

So long as you only desire me to corroborate your own beliefs, your own conceptions of life and action, (such life and action as you have as yet only touched upon), because you cannot or will not obey certain laws of Being, obedience to which would increase the power of non-resistance in the organic centres through which alone the light of sure knowledge can radiate, and so unconsciously repel that light just so long you are doomed to disappointment and chagrin; and just so long you will be subject to every fluctuation of thought in the minds of those about you; thought-forms which drift through your own mind and confuse every main point and thus make you incapable of holding to any one centre to which you owe allegiance; owe it because karma and your own higher Will and Desire have justly placed you in one definite position toward such centre.

If you are convinced that your Initiate Teacher knows no more than you know yourself about any subject formulated and introduced by him that you may be interested in, and will only believe in and act upon conclusions formed as a result of such drifting thoughts as now sift through your mentality, you will gain nothing from his instructions.

The kingdom of God is within you, and it is also within the central cell of the crystal, and the centre of any thing or condition; and as long as you are obediently subject to that central cell you will go on building the higher qualities, as the points of that crystal are built, by the same law, to final perfection of form. But such expansion of spiritual substance, as well as that of cellular life, is contingent upon the resident power in each atom to resist every exterior force that would tend toward separation from its kind; separation that would tend to refute the purpose of the Ego that dominates the mass and which alone knows the geometrical form which Divine Wisdom has set according to number for any mass of substance; and the equally potent power of non-resistance

to the true building forces. So with man, as with the crystal cell, his power of expansion, of growth, rests upon his ability to identify himself with a true centre that is one of a direct line of centres reaching from a Dhyān Chohan, through a planetary ruler, down through the ranks of lesser Masters to the composite body of which he is a constituent. A line of centres in one sense, yet one centre in toto, and that power is dependent on character.

Without a centre of expression, the manifestation of character is impossible; without character man would be but a congeries of unstable forces.

It has been taught by some who argue from generalities to particulars that moral responsibility builds character; but the reverse is true. It is character that determines moral responsibility. Morals are changeable. They are relatively good or bad, according to the race, nation, religious prejudices, etc., but character, as I have insisted, is the one persistent feature from incarnation to incarnation. It is, so to speak, the basic sheath of the Ego; inseparable from that Ego.



THE SUBSTANCE OF STARS.

We find that an error is prevalent in the minds of many students concerning the nature of the planets of our chain and their effect on man which may lead to greater misconception if not corrected.

Students will never arrive at the truth concerning any natural object, world or planetary chain unless they hold continually in mind the seven-fold nature of the object, world or chain of worlds under consideration. We find many references in current literature to the star or planet under which an individual, plant, animal or mineral is born or created, and naturally the mind turns to the objective form of the star or planet in the heavens; while in reality that objective symbol has no more to do with the real individuality, thing or creature than has the earth, our own exterior dwelling place. We must remember that each star seen by us is but the outer crust or picture of the *true star*, the Father-Mother of each star creation, and that the progenitors of all creatures on all planets in reality exist in the fourth of the four worlds or planes that in reality constitute the substance of all manifest life. The visible or astrological star of our nativity is only connected with our personalities, our forms—and these forms are constantly changing. The real individuality “dwells like a star apart.” apart from its three lower aspects or reflections. While it is necessary

to keep in mind the septenary constitution of the Universe; it is also necessary to remember that only four of these divisions come under the classification of differentiated substance, the three higher belonging entirely to the fields of potential energy, *i. e.*, undifferentiated matter, and so it is well to bear in mind that it is on the fourth plane, and in the fourth state of substance that the progenitors, the eternal prototypes of all things and creatures "live and have their being," and until our consciousness can rise to that plane of existence our knowledge of it must be limited to what we can gain from the statements of the Masters who have conquered the three lower planes and states of matter, and they are prevented from conveying a perfectly true concept of life on those, to us unseen planes, by our inability to understand such terms as they must use to express objects and conditions which do not obtain on lower planes. Man must have some means of comparison to comprehend phenomena, and there are no objects or conditions on the physical plane by which comparisons to the phenomena of the fourth plane may be made. When the true star of our nativity becomes known to us it will be as an Angel of Light—a group Soul. The substance which constitutes its outer semblance is of the same nature as that of which our bodies are composed and therefore could have no more permanent effect on the real Ego than the matter of which the earth is composed. When mankind fully accepts the fact that every molecule, every microbe, is a conscious, thinking entity, it will not be difficult to accept the statement that every Star is a correspondingly great conscious thinking being and also the vehicle for manifestation for millions of lesser beings.

B. S.

MISUSE OF POWER.

If there is any one thing more than another that justifies the Initiates of the right hand path in refraining from divulging the deepest truths of occultism concerning the exercise of creative power it is the attitude of the great majority of the human race toward the feminine sex, and the fact that the most malicious, cruel and unjust treatment of woman is by woman, adds immensely to the difficulties in the way. A student of occultism is so much more accountable for such treatment than are others that comparison is hardly possible, for such an one knows full well that without the assistance of the female, the male is absolutely helpless in his search for the philosopher's stone—the lost creative power. This

knowledge makes his conduct ten-fold more reprehensible when he indulges in, or sustains others in indulging in vituperative, malicious slander of a woman, whoever or whatever the slandered woman may be. The poor tool of the Brothers of the Shadow who teaches that anything but the most perfect purity can avail to reach the heights of knowledge where the generation and exercise of potent creative forces is possible, is a willful or ignorant deceiver. Yet knowing all this, as every true student of occultism does know it, the first demonstration of ambition, weariness, anger or righteous criticism of some fault often results in vicious slander, persistent vituperative scandal against the woman, whoever she may be, that occupies a prominent position in the organic body of which those are parts. Whether the body be religious, scientific, social or political, it would seem that the feminine, the most vital, the most necessary (even if it be concealed from outer view) source of sustenance for the growth and development of such a body is almost invariably the point of most demoniacal attack. And so it will be until woman, purely for the sake of womankind, awakens from her lethargic sleep and *compels* regard for her sex. She will never be voluntarily given her place in the world by man during the present manvantara until she *takes* it by means of her own inherent strength, and she never will have the power to take it while she can stand by and see those of her own sex attacked and misused, without protest, and without an effort to rehabilitate those attacked and often displaced by those seeking selfish aggrandizement.

This is not a matter of ethics alone. One of the universal laws governing spiritual creative power is infringed upon or broken (according to the strength of the governing motive) in all like instances, and in all such cases the hitherto latent positive aspect of the creative force is prematurely aroused and, figuratively speaking, dammed up and thrown back on itself, causing explosive action and scattering its volume in many directions, instead of developing evenly and normally in combination with the negative aspects of the same, into one powerful force, in which case an occultist may, by concentration of will and mind, direct the latter into channels of spiritual generation for the evolving of higher spiritual powers.

Indulgence in such action as is referred to above produces phenomena upon the astral plane that is akin to the display of electric light on the physical plane when conducting wires are crossed, and the fiery force thus astrally liberated reappears on the latter

plane and is seized by the passions and used up in lower creative functions, although it is unconsciously done in the majority of instances. Mankind is slow in reaching to knowledge of the fundamental causes of the effects it is continually fighting, and in no instance is it so slow as in its search for the causes back of the effects of the destructive forces of Nature.

* * *

THE TEMPLE OF THE PEOPLE.

There is such a crude concept of the Temple of the People in the minds of some of its members that it would seem to be our duty to take up the subject and clear up at least some of the major points. It has been mixed up with the T. H. A. in the minds of some members who suppose it to be built up on the lines of a regular business corporation, which is not true.

The T. H. A. is an autonomous body consisting of a body of Temple members and others banded together for a specific co-operative purpose, under legal sanction.

The Temple of the People is *not* an autonomous body. Its groups or squares located at distant points are made autonomous at the pleasure of the Guardian in Chief, the Agent of the White Lodge selected and appointed by the Initiates of the same, for the purpose of forming a working centre. The Official Head is appointed by the same Master, as have also been the board of Guardians, through the Guardian in Chief. Neither one of them could be displaced by other members, though any or all of them could be displaced for good reason, by the Master in person. It is being built according to the law of universal form from centre to circumference and the G. in C. holds the central point only as substitute for the Master.

The partially developed occultist, the student of life, has early in his investigations reached one conclusion regarding the geometrical perfection of the form of the universe as a whole, and the same perfection and correspondence of detail in all its divisions. For instance, it has been demonstrated beyond any shadow of doubt that in every form of life, from a single cell to a star, there is a central point from which and around which every atom of its materialized form is evolved and is emplaced in perfect order according to some divine pattern, but no two forms are exactly alike.

In the physical body a liver cell would never be found among the cells of any other organ of the body, although there might be demonstrated the fact that the potential energy of the germs

which made up that liver cell, under exactly the right conditions and in the right environment for so doing, might build any other kind of a cell by a change of pattern. But if nature had decreed that a liver should be evolved in any physical body under process of construction, no other organ or cells of an organ in the same body in process of building at the same time, could change the character of the cells that were decreed for that liver. The wisdom and intelligence which planned and carried out the building of that particular body might build many bodies after the same pattern with each organ built after its kind, but they would be built one after another in perfect order, and the central cell of the original seed would contain within itself the potencies of all the organs to be evolved.

The second, third or one hundredth cell could never be the first. It is due to the continual action of the eternal law of sequence that the form of a universe, a world, a body, a nation or an organization may be constructed, and unless such a body is built up according to the decrees of this law it cannot endure for any length of time, for the opposite pole, the negative aspect of the same, which controls disintegration, will tear it to pieces. It is the action of the last mentioned law in the closing years of the present cycle, that is now tearing apart every nation, race and body of people in the world, and all because the sequential law of form has been broken so persistently by our progenitors, and the present generation continues to so break it, that no lasting form of government, race or body has been kept intact, and until a body strong, united, unselfish and brave enough to construct such a body in the face of all opposition, or the nucleus of such, a body, a change cannot come.

There is just as surely a natural king for every race of men,—the central cell—as there is a natural queen for every hive of bees, and the drones and workers of the bee hive have their correspondences in humanity. The drones have usurped the positions of the kings in the present age and attacked the latter so viciously that there is disruption all along the lines. But Nature's kings are Masters of the White Brotherhood, not usurpers.

Every great age is symbolized by a geometrical figure in the astral light. This astral figure is both matrix and pattern for all lesser forms. The dawn of the sixth age approaches and its astral prototype takes the form of a six-pointed star with a cross in the centre, and the Temple of the People is being built according to the same pattern, as within it will evolve the progenitors of the sixth Race.

B. S.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 64

A LITTLE LEAVEN.

In a little heap in a dark corner of the cellar lay *eight medium sized potatoes*.

They were talking to one another in a strange way.

"Why is it," said one, "that we must lie here so long and can not even turn ourselves over? How tired I am of this damp, dark cellar. When shall we ever be able to leave it?"

"Yes, when shall we ever see the warm, bright, sunlight?" said another.

"And why is there nothing better for us to do than to go down in the ground again," said a third, "or maybe to be served boiling hot for somebody's dinner?"

"That is not all you can do," said a voice. "I have just been looking for *eight good potatoes* like you to use in the yeast I am mixing."

"If you will let me take you and do with you as I like I will show you what wonders shall work in you."

"Gladly," said the potatoes, "gladly, will we let you take us. We are so weary of lying in this dark, musty cellar; you can do with us what you like and we will be grateful."

Thereupon, the dear fairy mother in snow white apron and cap, for she it was who had been speaking, stooped down and lifted the potatoes into the dish she had with her.

Soon in the clean fairy kitchen, *the potatoes were all peeled, boiled, mashed and freed entirely from any specks and lumps that were in them.*

Three days before, the mother of fairies had taken two ounces of hops, four quarts of cold water, tied the hops in a muslin bag and boiled them one hour on the stove in the water.

This she cooled until it was luke-warm, then opened the bag, and wet with the tepid liquor, a little at a time, one pound of flour, a half pound of white sugar, and a tablespoonful of salt.

The sugar and salt she added last, then beat up the batter with her fairy mixing spoon, for three minutes. Then she set it away in an open bowl with a thin cloth covering, in the mystic closet so moderately and evenly warmed.

"Now," said the fairy, *on this third day, as she gave the last stir to the mixture, "I will let it stand in the bowl twelve hours*

longer, in this nice warm kitchen; but I will have to stir it often to keep the potatoes from growing heavy and settling."

So saying she went about her other work *coming back every now and then to give a vigorous stir to the mixture.* A funny thing was, every time she came to the bowl and started to lift the cover the potatoes would cry out to her: "Oh! please don't stir us again. You have no idea how you hurt us. If we had known you would treat us like this we would never have let you take us."

"Please let us go back to our cool, quiet cellar, where we can be still and contented."

And the gentle Fairy Mother would either meet them in silence or speak to them in some manner like this:

"Poor troubled potatoes! Do you forget how you said to me 'you can do with us what you like and we will be grateful?'"

"The wonders I promised you can only be accomplished through this mixture in which I have placed you, and through hard and frequent stirring. Be patient a little longer and you will see the marvelous result of the pain of the stirring. All things of value win that value through suffering."

"Here are some perfectly sweet, freshly scalded bottles and jars in which I will now pour you, cork them tight and put them away in the cool cellar. You will keep fresh there a month at any rate."

"When I first have need to open the jars you will see for yourselves the wonders that have been worked in you and I will show you clearly for what service the miracle has been rendered."

"Stand silently now on this shelf until the hour strikes for the jars to be opened."

(To be continued)

NOTE.—The italicized words contain a good recipe for Self-Working Yeast. Let the children learn it and try it, finding also, if possible, the spiritual yeast contained in it.

TEMPLE CONVENTION NOTICE.

The Tenth Annual Convention of Temple Members will be held on the 1st, 2nd and 3rd of August, at the headquarters at Halcyon, California. There will be an assemblage of members on Saturday evening, July 31st, and the program of meetings will be announced. The first regular meeting of the Convention will be held Sunday morning, and another meeting in the evening. There will be accommodations for our members at the Halcyon Hotel at rates varying from \$1.00 to \$2.00 per day. A number of our members have already notified us of their intention to be present at this

Convention, and we ask that all those who expect to come will write us as soon as possible to that effect.

It has been advised that Temple Squares, as well as isolated Temple members wherever situated, should unite in Spirit with the Temple members in Convention assembled on the morning of the 1st of August. The first general meeting will take place on that date beginning at 9 a. m., California time. Meditation and discussion on Unity will be appropriate, and helpful to the Convention, as well as to all so participating.

TEMPLE SCRIBE.

TEMPLE HOME ASSOCIATION NOTES.

Since the Summary of the Financial Report was sent out last May many letters of congratulations and expressions of satisfaction in the improvement in the financial showing of the Association have been received. A few extracts will indicate the general character. From Philadelphia a member writes: "The report is very satisfactory to me." From Meriden, Conn., another member says, "Allow me to congratulate the T. H. A. upon the improvement in its financial condition and I wish you further success in every respect." From Sister E. K. Mundy of Syracuse, N. Y., the following: "I believe fully in the ability of those who have the management of the finances of the Association to bring all to a successful termination, notwithstanding the fault findings and criticisms of those who do not seem to understand that our methods must be entirely different from worldly methods. Having been so long accustomed to have a selfish interest in all that pertains to 'business,' the world looks on and calls it folly. Let them prate and misjudge, if they will, but we have before us the making of a commonwealth out of the co-operation of a united body; and so let those who will not wait, who will not see a master-force behind the work just pass by and on, while those who do understand the underlying principles of truth and justice press forward, doing the best that comes to them. My whole soul is in this department of the Temple work."

The following is quoted verbatim from the report and should indicate to Temple members generally the satisfactory progress of this section of the work:

"A partial report for the first six months of 1908 was read, indicating a gain in all departments.

"From above summary, it will be noted that the expense in

excess of income amounts to \$1475.80. The item of interest on mortgage indebtedness about covers this amount. But for interest the work would have practically cleared itself. Under the new plan for 1909, which is a system of rentals to the different groups, there is no possibility of a deficit, as the rentals have been fixed to cover more than any expenses the Association will incur. Under the new system the groups also assume all financial responsibility instead of the Association.

"Members will be interested and gratified in learning that since July 1st last, the total indebtedness of the Association, not counting the mortgage indebtedness, has been reduced one-half, or from \$6000 to less than \$3000. Of this now less than \$500 is owing to outside business men. The balance of \$2500 consists of over \$600 of Temple Home Association vouchers outstanding, and less than \$1900 owing to members.

"Also the principal, on which interest has been paid, has been reduced \$2500 through sales of land."

TEMPLE ACTIVITIES AND NOTICES.

Sister Ida J. Wilkins, reports good meetings with members at Seattle. She will also visit Everett, as well as other points in the State of Washington. Returning she will visit members at various points in Oregon. Some new members have already been added to the membership as a result of this trip.

* * * *

Many circular letters are being sent out these days from the Centre and a Neostyle has been pressed into valuable service for making copies. Our stenographer, Sister Evaline Earll, has added the operation of the Neostyle to her other efficient office accomplishments.

* * * *

The Convention is close at hand and letters from many members indicate they are turning their thoughts toward their annual pilgrimage to the Temple Shrine. A goodly gathering of Templars is assured and strong and high forces will most surely dominate this Tenth Annual Meeting.

* * * *

For Temple Dues and Helping Hand contributions, make money orders payable to Jane W. Kent, Treasurer.

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to the Temple Home Association.

• • • •

It is requested, that in all cases of changes in address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured.

TEMPLE SCRIBE.

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and not as a **fashionable** resort. Regularity of life and freedom from noise and social excitement prevail, thus securing long periods of rest, while at the same time rational recreation is amply provided for. Although the comfort and welfare of the sick are first considerations, every opportunity is provided for those who desire to spend a pleasant and **profitable vacation amid healthful and beautiful surroundings.**

The Sanatorium buildings and grounds are situated near the town of Oceano, in the southwestern part of the famous Arroyo Grande Valley, which, encircled by hills from 400 to 800 feet high, has been aptly designated as "**the rosy dimple on the cheek of creation.**" San Luis Bay is one mile distant, affording, with its twenty miles of circular ocean beach, one of the most delightful drives in the world, with inspiring views of **sea and mountains** blending into one.

The Halcyon Sanatorium is not a water cure, nor a rest cure, nor a diet cure, air cure, nor movement cure, for the reason that not one of these expresses the leading idea, which is

HEALTH BY RIGHT LIVING.

Obedience to the laws of life and health is enjoined as the requisites to recovery. This is an **educative** as well as **curative** process, and it comprehends the work to which **The Sanatorium** is pledged:

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Nature, the healing mistress, tends its portal,
Beckoning with gentle hand to paths of life."

All forms of **chronic diseases** will be received. Neuresthenic conditions and nervous diseases of all kinds, including **abnormal conditions** and habits resulting from excessive alcoholic or drug addictions, will be treated by the most improved methods and scientific principles known to **medical art.** Remedies and methods are available that will cure nearly every form of **chronic asthma.** The natural **hot sulphur and alkaline springs** in the vicinity are of the greatest value in aiding to cure **rheumatic** as well as many forms of **liver and kidney affections.**

The Treatment. All the remedial agents that medical science and experience have proved valuable—the resources of **nature**, as sunlight, pure air and water, baths, the use of oils, electricity, the natural **radio-active forces that nature has conserved in the vicinity**, and equally if not more important, the **mental and moral forces**—are drawn upon and applied, under the direction of skilled physicians, for the **restoration** and preservation of **Health.**

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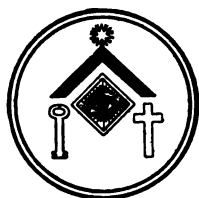
The Temple Artisan

Vol. X.

AUGUST, 1909

No. 3

Behold, I give



unto thee a key.

HUMANITY

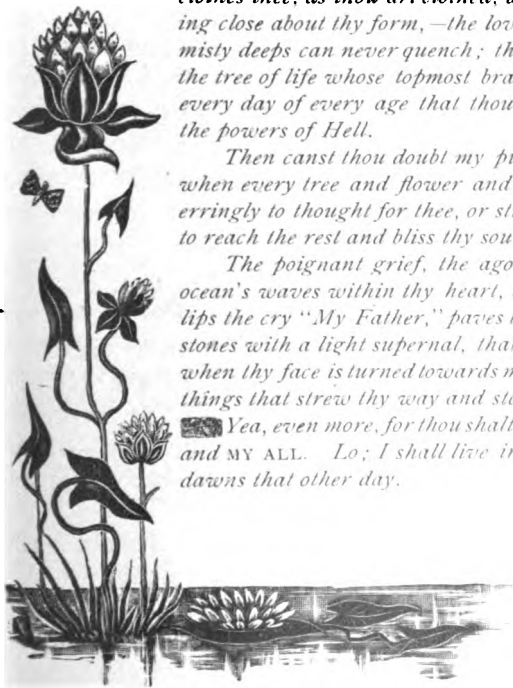
As shine the stars set in my kingly crown, the crown which my desire hath welded of my conquests of the Dragon of Illusion, and studded with the jewels of thy sacrifice, so shall thou, the prince, the heir to all my universe of riches, shine in that great day when all mine own shall come to me, to feast with me on viands all the ages gone have grown from seed sown in my body and watered by my deep compassion.

As vast as is my kingdom, even so is vast the love which sheltered and protected, conceived and bore thee, son of mine,—the fiery essence of that love which clothes thee, as thou art clothed, with woven garment, clinging close about thy form,—the love that all the waters of the misty deeps can never quench; the love which grows, like to the tree of life whose topmost branches touch the skies, with every day of every age that thou hast passed in battle with the powers of Hell.

Then canst thou doubt my purpose, scorn my messenger when every tree and flower and living thing points all unerringly to thought for thee, or strive to find some other way to reach the rest and bliss thy soul desires?

The poignant grief, the agony of spirit rising like the ocean's waves within thy heart, drawing from thy tensioned lips the cry "My Father," paves the way and floods the milestones with a light supernal, that thou shall not be hindered when thy face is turned towards me, thy back upon the fleshly things that strew thy way and stay thy feet.

Yea, even more, for thou shalt BE my crown, my KINGDOM and MY ALL. Lo; I shall live in thee, as thou in me, when dawns that other day.



FROM THE MOUNTAIN TOP.

I. Look for the secrets contained in the intervals.

The sounded notes plainly tell their stories to the listening ear, but what man hath sounded the deeply hidden mysteries of the rests between those notes?

II. Bury the past. Open the door of the future that the resurrected may improve the present opportunity.

III. Life's mysteries are only mysterious to the deaf and blind.

IV. The mind of God is mirrored in the mind of man, and he who would know God must first know man.

V. Individual man is the tool, Life is the Master workman now building the Universal Temple. The stones for its building are the divine principles carved by the hand of God, and the mortar for their laying is wet by the tears of the human race. Not until the Temple is complete will stone and tool attain to consciousness of the glory to be revealed in them.

VI. In all the literature of the world there is naught so supremely selfish, in the highest acceptance of the term, as are the exhortations of the Beatitudes. In praying for those who despitefully use you and persecute you you are praying for yourself, for the sinner and the sinned against are one in the Christ to whom appeal is made. The merciful, the pure in heart, are each yourself, you are the blessed, yours the reward. You cannot separate yourself from your brother self. You can neither pray for, bless or curse one without the other. Yet must you pray and bless and work, or die the death of the unregenerate.

CYCLE LAPPINGS.

TEMPLE TEACHINGS. OPEN SERIES, No. LXXXVI.

Just four times seven revolutions of the earth on its axis from the day which closed the first ten-year cycle of the Esoteric Section of The Temple movement (the 18th day of February, 1909), the Cosmic timepiece, Fohat, rang out the knell of the past and coincidently struck the key note for the succeeding ten-year cycle.

Each one of those twenty-eight days opened and closed a single note in an octave of the scale of life which represents two and one-half years. In other words, the opportunities, failures and successes of any one of those days prefigured the opportunities, failures or successes of one twenty-eighth of 3,652 days (ten years).

for all those disciples who have been admitted to the Esoteric Section of the Temple between February 18th, 1899, and February 18th, 1909.

The first yearly cycle of the organized Temple of the People has now closed. If you could remember the main events, the trend of mind, the opportunities lost or gained within those past twenty-eight days you could more or less accurately prefigure the events of your lives for the coming ten years. Victories gained will be accentuated; evil done will be increased; injustice and all uncharitableness and viciousness will find its punishment. Kindly deeds, charity, unselfishness and sincere effort will meet their reward before that era closes.

Eyes that cannot see, ears that cannot hear, will let such marked periods as I have referred to pass without note, and without realization that all the important events and opportunities that such a ten-year cycle can bring to them is determined in those days.

The sixth sense now developing, has awakened and implanted in the mind of a vast number of the human race an innate realization of the importance of each cyclic division of time, in the world-wide inclination toward the holding of anniversaries. Carelessly or thoughtlessly you hear repeated or repeat yourself the words, "It is just a year ago today," or ten years, or a hundred years, as the case may be. The impulse back of the words is the soul's effort to impress upon the consciousness of the lower self, the importance of such cyclic openings and closings, for as surely as the cycle of a deed or thought is accomplished just so surely a repetition of that deed or thought, on some plane of being will be enacted.

It is this God given impulse that sets the final bounds to every living thing. It is the basic force of every habit; and until man realizes this truth and acts upon his recurring opportunities at the time the cosmic cyclic forces open the same for him he will never be able to consciously win a great battle with interior opposing forces, nor can he rise to the heights of the offered opportunities.

With regret passing words I have closely watched the passing of the last twenty-eight day period and have seen some of you willfully throw away the hand outstretched to you; watched you carelessly add to your difficulties, throw away your opportunities, open new cycles of desperate trouble, as with joy passing words I have watched others do exactly the reverse. Watched the latter open cycles of true benevolence, loving thought and loyal service. But it is to you these cyclic opportunities come and I cannot even tell you of their coming, or speak of them until they have passed,

otherwise I might help to defeat the ends of justice and increase weakness.

This particular ten-year cycle closed very near the time of the completion of the organizing of the Temple of the People. 'This organization is in no sense a new movement, but just such a cyclic enlargement of a past opportunity as I have noted.

Each day of the ten-year cycle now commenced will accentuate the good, decrease the evil, or demolish the good and create the evil for the Temple work as a whole, as each member remembers and takes advantage of the words here given.

The exactness with which recurring lines of force are sent out from the central sphere of energy cannot be measured by mind of man but he is capable of measuring them to such an extent as to profit by the opportunities they bring if he will take the trouble to note the time, place and event in any given line of action, and when the same hour, day or year, as the case may be, recurs, use the planetary forces that are in action at the time, when the daily, hourly, or yearly round of those particular forces recur once more.

Many a lost disciple, many of those who have recently set up first causes for the same end during the aforementioned twenty-eight day period, would have had cause to kneel in gratitude had they remembered even what has heretofore been said by myself and others on this subject of cycles, and made some effort to discover and uncover any concealed truths in the same, and have used them rightly.

The preceding words clearly indicate the original cause, and also prefigure the further development of the one great science in two divisions, Astrology and Astronomy.

The constant incitement by the soul to compel man to note recurring events, as for instance the divisions of time, the movements of the planets, the tides of large bodies of water, definite changes in the physical body, etc., has aroused the mentality of many sages to note, compare notes and keep anniversaries of individual or world-wide events.

Little by little these notes have been and are being chronicled, corroborated and will finally be compiled by succeeding races into the astrological and astronomical works of the future.

To understand the real basic truths of my statements and bring them out for the understanding of those less fitted for comparison and analysis we must first try to comprehend what the Initiates refer to as the Great Breath—Motion, *i. e.*, the cosmic impulse

from a divine source to move at certain definite periods of time the substance created by itself. These movements constitute the measurements of time.

Bring the mind and imagination to bear on the constant action and re-action of the breath of a human being. Every inhalation carries oxygen to every atom of the body but the oxygen cannot reach every atom at the same instant. The various organs, nerves, muscles, etc., get their supply in regular order according to their need and the method of distribution, consequently the periods between contact, like the rests between musical notes, accentuate the different rates of vibration. The outbreathing exhales from the body the poisonous carbonic acid and other poisonous gases formed by the contact of the oxygen with other gases, other constituents of the blood of the human body. Each double breath therefore adds to the sum total of the life of the body and carries off the refuse resulting from the changing or re-creating of the blood.

Now imagine what might be done if the mind of man, knowing just when each one of the great cosmic double breaths obtained, could take advantage of the tremendous composite forces corresponding to the gases in the physical body, and in combination with corresponding forces in perfect time and rhythm, from every sun and planet, he could use them with his own breath as a carrying vehicle and by his will and mind could direct those forces for the accomplishment of any desired purpose, you can readily see what it would mean to him to know exactly when each breath was due, as well as the rates of motion and vibration of all those higher forms of energy, in order to bring their strength and power to bear on his purpose. This is exactly what an Initiate of high degree may accomplish, if Karmic law will permit.



FACES OF FRIENDS.

It is in truth an old friendly face and a friendly old face that is presented to ARTISAN readers this month. It is also the face typical of the old pioneer stock that built the foundations of the United States; and the subject of our sketch is not only a pioneer in the development of the country but is also a sturdy pioneer and champion in aiding to usher in the New Dispensation—the advent of the Wisdom Religion to the world, the initial impulse of which was given by the lion-hearted H. P. Blavatsky in 1875.

Lauretta H. Cutter Hoisington was born in 1826 in Ohio, which

was then known as a part of the Western Reserve or New Connecticut. This makes Mrs. Hoisington just 83 years of age, yet in spite of the weight of years, this Temple sister is in full possession of mental vigor and as keenly alive to all the vital issues of life and being as she was forty years ago. Her physical activity and ability is also a constant source of wonderment to all her associates at Temple Headquarters, on the working staff of which she has been a member since 1905.



LAURETTA H. C. HOISINGTON

During the last year of the Civil War Mrs. Hoisington was with the Union Army as a nurse and was stationed most of the time at Chattanooga, Tenn. She is now an enthusiastic and honored member of the Association of Army Nurses, and never misses an annual State or National Convention if she can help it. In 1870 and 1871 Mrs. Hoisington resided at Jackson, Florida, and taught in the schools there.

She took an active part in the anti-slavery issue before the war and was personally acquainted with John Brown and his family, residing for years in the same town in Ashtabula County, Ohio, with them. She recalls many incidents in which she was more or less also personally concerned, of great interest and excitement occasioned by John Brown's campaigns—in some of which she and other friends of this earnest agitator had narrow escapes from being hauled up by the authorities for exceeding the bounds prescribed at that time by the law in the interest of the slaveholders.

In 1872 she was in charge of the Female Department of the City Hospital of Cleveland, Ohio; and from 1873 to 1876 had charge of the Lying-in Departemnt for fallen girls in the same city, as well as being connected with the department for general diseases.

Mrs. Hoisington's maiden name was Cutter. In 1880 she married the Rev. W. H. Hoisington, a remarkable man in many ways. He was a deep thinker and a man of scholarly attainments. Born with defective eyesight he became totally blind later in life, and was known as "the old blind preacher." He and Mrs. Hoisington joined the Theosophical Society in 1884, being some of the first to be enrolled in the Middle West, affiliating with the Chicago branch.

Mrs. Hoisington read theosophical literature to her husband for twenty years. He died in 1900 at Rochelle, Ill. She joined the Temple in 1899 and attended the first convention held in Syracuse of that year.

In 1905 Sister Hoisington came to Temple Headquarters to live and is now a devoted and efficient member of the staff, doing each day the duty that comes to hand—and working faithfully to advance in every way possible the Temple plan and work as given by the Master. This sister is truly an exantple of sturdy devotion to all that the Great Lodge seeks to externalize in human conditions. And her ripeness of soul and mind, and the good work she has accomplished is surely as a beacon left of the old pioneer stock of brave souls that laid the foundations that others are now reaping the benefit of. May her tribe ever increase.

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EDITORIAL MIRROR.

"Whatsoever thou givest beside thyself is of no value in my sight,
For I seek not thy gifts, but thee. Offer up thyself,
And thy gifts shall be accepted."

—Thomas à Kempis.

By the time this issue of THE ARTISAN reaches most of our readers, the Tenth Annual Convocation of Temple members will be in session, or will have passed into history. This tenth year marks an important cycle—one closing, the other opening. Great trials and tests were inevitable this last year, as well as great opportunities given for real interior advance according to the will and selection of each member in aligning with the Temple forces or otherwise.

And the Temple forces are the forces of the Great Lodge—for those Forces *are* the Temple and the inspiration, the spirit and the power back of the work and the constituted authority of the Temple, for pushing on and externalizing the great plan in the mind of the Great Lodge—the Logos.

Many are called, but few are chosen. Few are chosen because the many are not ready, are not fit—and as stones presented to the Master Builder's use, do not pass the test of the chisel and hammer—are found to have some blemish or flaw. The test of the chisel and hammer are the blows, the cuttings, of the life forces which members must meet in coming under the Temple influence, whether at the Centre or at a distance. If at the Centre the blows are all the harder.

"But this hurts!" "This is unjust!" "This is not the way I would do so and so!" "I am not recognized at my true worth!" "So and so is preferred above me!" "I will not play (or work) unless I can have *my* way, unless things are done *my* way—or the Centre adjusts itself to *my* way!" "There is not enough in it for me!" etc., etc. And so they cry the same old cry of personal disappointment, not realizing they are under the testing hammer,

and that to attain the heights under the Lodge, the personal must be given up—must be lost—in order to find the universal—the Master within.

Have we not been told in unmistakable terms that no arbitrary tests would be put upon disciples, but that Life itself would bring them the tests—and as each one passed those tests in the spirit of love, and sacrifice, and obedience to sacred obligation assumed, they would “come closer,” go higher, and finally stand on the heights and be able to look down—and understand.

Said the Master very recently, “The opening and closing of a ten-year cycle gives great opportunity to pledged disciples of the Lodge and brings great trial upon those who have misunderstood the opportunities of the previous ten-year cycle. Those who have passed from one degree into another because of labor done and battles won during a preceding period are in all respects in a more critical—more dangerous position than they have ever been in before, for the testing forces of the Lodge are brought to bear strongly upon them, and it is only one here and one there who passes beyond the first stage after admission to an Order, or rather to the trial for the Order. Every time a pledge to the Lodge is broken there is a bar placed in the path of the disciple to the next degree, and he can go no further until he has made good that disobedience. Understand me, it is not done through wrong done to me or to the White Lodge, it is the wrong done to the *individual soul* of the one who has broken that solemn obligation.”

Thou art That. Thy real self is the Ray Immaculate within, born from the travail of worlds. Merge thy self in That Self. That Self is the All Self. That Self in its completeness is the Great Lodge—the Christos. Realizing this great truth work, strive, suffer, endure, sacrifice, to the end that all may find the One—the All—in a True Brotherhood of Man. W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 65

A MUSICAL FAIRY STORY.

Would you like to hear a really, truly, musical fairy story? Then listen.

Almost a hundred years ago, one lovely midsummer night, in a country over the sea, the fairies and flowers were having a grand fête, and the queen of fairies, Titania, was there with her court and retainers.

Now you know, the fairies live in the flowers, and Queen Titania lived in a most beautiful rose, where she sat and bowed to all her guests.

Just as the ball was to begin the fairies rushed to her in great fear, and told her that a great big "human," had come into their grove, and they were afraid he would disturb their beautiful playground. But Titania used her silver wand and said, "He is favored of the gods, do not fear him," and they, the fairies, knew that she was right, so they went back to their dance.

The "human" sat down under a great oak tree and listened to the fairies. Did you ever try? This is what he heard and saw.

The bees beating their little drums, the katydid and crickets singing and fiddling away, and the nightingale, the only bird who came to the ball, for all little birds go to sleep at night, singing sweetly all about roses and lilies, and the stars and moonlight. Oh! it was lovely.

The fairies fluttered about and formed circles and danced in the moonlight, looking so delicate and tiny, that only such a one as the "human" could have seen them.

The harebell, the lily of the valley, the bluebell and the Canterbury bell all tinkled and rang out merrily on the soft midnight air.

The moon shone down lovingly giving them her silver light—but, you know, fairies cannot stay out after the moon says good-night, so as the Canterbury bell rang out "Time to stop, time to stop, time to stop," one after another, the fairies flew to his or her little flower house to rest. Only naughty Puck, so mischievous, just could not go away without teasing the "human" a little, so he flew to him and pinched his ear, which made him decide to go home too.

The next day the "human" composed a beautiful musical poem and named it the "Midsummer Night's Dream." In his music he put all the fairy sounds, the flower-bells, the bees' drumming, the nightingale's song, Titania's silver voice, and all the music he had heard the night before. He even put in the moonlight and mischievous little Puck.

Can you guess what the name of this great master musician was?

It was Felix Mendelssohn Bartholdy. Maybe you can hear the music some day and all the fairy sounds.

MUSIC IN VISION.

At a regular meeting of the Halcyon Choral Class during the past month of May a deep interior effort was made to awaken a conscious realization of the true function of the Temple Music Group, small as it might be in numbers or unqualified as it might appear to be in exterior training and accomplishments.

The origin, function and responsibility of the Group was defined as being the nucleus of a Human Musical Instrument that may transmit fine spiritual forces in tones of true quality, transmute those of a material nature to a higher plane of sound, and harmonize the two into a composition of pure, rhythmic and tonal blending that should render high service to the Temple work in general.

During the same night as if in response to the effort put forth there came the following vision to one of the members of the Music Group named.

To this one while sitting with a small group similar to the Choral Class, there came the Master K. H. bearing a message to the Group assembled on the Temple Music and its great possibilities for the future.

The Master stated that the Group had great resources and voices which had within them the possibility of making the Temple Music something which would be felt and known throughout the world.

At the request of the Master, music was performed, especially singing. When it was finished, to the astonishment of the one beholding it, a child ran toward the Master, in joy and happiness, jumping on His bosom, and plainly recognizing who the Great One was.

At this time the Master radiated an expression of joy and pleasure like the smile of a human being but of a higher character, seeming both human and superhuman.

As He started to depart, the one seeing the vision knelt before Him, kissed His hand, and felt imparted from Him a beautiful but strong feeling of an unknown power, surrounding and penetrating the disciple. It was like unto the force from a battery coming and going like waves that were alive.

At one time its strength was so great that it seemed as if the personality receiving it would succumb, but a presence seemed to say, All is right. Endure a little longer.

The process lasted quite awhile and the person stood up again.

when looking down at his feet he saw that one of his shoes had been turned open from the inner side.

The Master then departed through another room bowing slightly as He went, as if to modulate the force of His auric power in protection of those contacting it and in safety to the structure of the room itself, which was by this time filled with great light.

The above is all the more interesting because of the Group having taken Endurance as its subject for work during the past year the result of which will be rendered by the chorus at the coming convention, the opening tones of which are clothed in the words, Loyalites! Loyalites! Enthroned the Power of Endurance.



WHAT SHALL I DO?

There is a response in my heart to Brother Little's article in the June ARTISAN, "What Shall I Cry?" It is a comfort to know that some other soul is asking.

It has been my question ever since I entered the Temple work. "What shall I do?" "How can I serve humanity?" "What does 'service' mean?" "What am I doing in that line?"

The castigations I have given myself mentally because I could not see that I was doing anything, are many and severe.

There have been occasional glimpses of Heaven when I could really apprehend the fact that we often, yea, most frequently do our best work when we are unconscious that we are doing at all. Struggle to do counts for naught.

The Master tells us plainly the result of "intense hunger for growth."

In the stillness all things grow. "He also serves who only stands and waits." Yes, hard as it may be we see opportunity knock at other hearts, and know her offers so beautifully accepted, and ourselves left outside the circle of light reflected from that loving act whatsoever it may be, hard as it is, "he also serves" who realizes that he cannot voice another's "cry" nor do another's duty.

We on this plane are so bound to action that we see no use in anything not strenuous. "Go ye into all the world and preach the gospel" of right living. Not merely those who sit apart by "laying on of hands"—we are all preachers, and by every act do we obey or disobey the divine command.

"What shall we do?" Live—let our light "shine"—not throw it at our neighbor. Oh how easy it is to say it; and how hard to

do. Perhaps not for you Brother, Sister, but the cry of my own heart is for *action*, and quiet waiting is so hard.

One little sentence of the Master's words has been such a comfort to me, where he makes it so plain that it is not necessary for us to go into the slums—the byways and highways to find work *acceptable* to Him, perhaps it is right at hand, so near to us we fail to get the true perspective.

We *go* in search of the Holy Grail, and return to find we have taken a needless journey.

The cry of our hearts could be satisfied if we would only be content to "stand and wait!" We are all children and must remain in the school of experience until the heart no longer needs to ask "what shall I cry?" "What shall I do?"

OLIVE VERNE RICH.

Seattle, Washington.

SOCIALISM AND MATERIALISM.

The contention has been made in THE ARTISAN that a large number of Socialist writers and leaders *are* materialists. But—and certainly a "but" is entitled to be inserted here—it is undeniably true that they have considerable justification, even if we look no further than the history of the Church itself. To the unbiased mind who has studied the sayings and doings of the Church, past and present, the explanation is very simple: The chief causes of the prevalence of irreligion today is the inconsistency of the Christian Church itself.

It is not necessary for me to recount even a few of these inconsistencies, because they have been so often discussed in book, magazine and newspaper that a very considerable portion of the people have been brought up to look with contempt upon an institution which, professing to be spiritual, is one of the chief upholders of the Money Power. The Church as an institution has always stood up for its material interests. Churchmen of all periods have always understood on which side their bread was buttered, just the same as any other profession. In the South during the abolition agitation the preachers were emphatic in their declaration that slavery was right, because God had so ordered it. What intelligent man would want to have anything to do with a God that ordered slavery?

Look at the farcical spectacle of the chaplains of two opposing armies on the eve of battle praying to the same God for victory.

Here again the thinking man, who knows that the victory lies with the best equipment, can feel only contempt for such a religion, fit only for knaves and fools.

The crushing of the poor by the ruling powers in every Christian country, and in truth I might say in every great city, especially in the United States, where Mammon is more fervently worshipped than in any other nation under the sun, is generally upheld by the Church. Only here and there do we find a minister with courage enough to condemn the great and mighty for their greed, and in nine cases out of ten that minister is found to be a Socialist. But the Church as a whole looks on unconcernedly and sees young girls forced into lives of ill-fame through starvation wages; sees children brought up in the slums, inheritors of disease and criminality; sees vast throngs of unemployed fighting each other for a two-bit job of shovelling snow; sees the race deteriorating through poverty and malnutrition at the bottom and gross living and venereal disease at the top, and yet the Church gives no sign that it is disturbed. Some of the ministers, however, make the un-Christian excuse that the Church looks after souls. It leaves the physical conditions to the State.

And the workers who have intelligence—and it is mostly the intelligent workers who are materialists—see corruption and graft everywhere triumphant; see ill-gotten wealth enjoying all the best things of this life, while honesty and chastity and uprightness are of little account; see the Church preaching platitudes to the wealthy congregations and submission to the will of God to the poor. And they ask themselves: What sort of a God can it be that allows these hellish conditions to continue? From that point it is not far to the negative of the existence of any such God as the Church has set up, and they know nothing of the Wisdom Religion. Materialism results.

Others who clearly discern that a great deal of the Church's theology has no divine foundation go to the Bible themselves and are thrown off the track by taking literally the promises therein made. For instance, the Master says (according to translation): "*Whosoever* ye shall ask the Father in my name that He will give unto you." How many thousands have become atheists through that one verse we can never know. How many thousands with incurable diseases, after accepting that statement as the literal truth and believing their petitions *would* be answered, have, after ten, twenty, thirty, forty and even fifty years of futile prayer turned away in despair saying: "There is no God."

Again, the God of the Bible, Jehovah, is shown to be vengeful, cruel and egotistical. Witness the order for the Israelites to destroy every man, woman, child and even the domestic animals of those who were in possession of the coveted land. Undoubtedly the Church can verify even its present attitude by certain passages in the Bible.

Under all the circumstances is the worker so much to blame for being materialistic? "Put yourself in his place" is an old adage, and we have passed through the wars of belief and unbelief seeking all the time for THE TRUTH, we who know some of the mysteries that cast a new light on the story told in the Bible, should be able to understand why materialism seems to be a feature in the new movement for the emancipation of the workers, seeing that the fetters which have bound them for nineteen hundred years were forged by the Church, or at least with the approval of the Church, and now they are going to throw off these fetters without asking the aid of the Church, and in spite of the Church. Therefore, figuratively, the Church and Socialism are enemies.

It was from the brains of materialists that Socialism evolved. Marx and Engels were called materialists in their day. Materialists have a right to be in the Socialist movement. It is *their* movement, and theirs is the credit for the world-wide spread of the movement today. It would seem that the Evolutionary Forces chose these materialist thinkers as the best medium for the next great step in the evolution of the race.

But under the new dispensation, when the devil Capitalism and the god Mammon are both destroyed, men will no longer strive for wealth, no longer need to be cruel and avaricious. Universal brotherhood will prevail. Then the still, small voice will be enabled to make itself heard and the spark of divinity which lies deep down in the heart of every man, atheist or Christian, will spring forth and blossom as the rose. Then shall we see Christ's kingdom come.

R. W. NORTHEY.

N. B.—It is a riddle to me how I have been impelled to write the above defense of materialism when I started out to write quite the contrary. When I took up my pen it was with the idea of condemning the materialistic trend of leading Socialist thought, but some mysterious force led my thoughts in quite the opposite direction. Is the force right or wrong?

R. W. N.

APHORISMS.

Clasp the hand of the Master, if thou wouldst feel the love of His heart.



Holy aspirations lead us into the Eternal, in whose fountain we find the essence of the formless, and whose blessing is peace.



Sometimes the thunderstorm, sometimes the desert heat, sometimes birth, and again death—all are but variations of the one thing, life.



Thou seest the Blessed One in the moon and the stars, in the shadow of the storm, in the violet glow on the mountains, in the fire of the sun, in all the life revealed in wondrous creation. Look upon the Blessed One that thou mayest live throughout the ages.



Hope blooms in the garden of the soul; and its fragrance is exhaled into the exterior life, into the patient, the long suffering, that waits.



Sift all things before thou passeth judgment, for often in the discarded residue lieth hidden the gem.



Thou seekest what shall fail thee, because thou seekest but signs and symbols that cannot satisfy thy heart. Go back into thyself where is stored the wisdom of the gods.



Weigh well thy words; for once spoken they are launched upon the etheric waves, and after many days they will return.



Unto him who seekest first wisdom, shall be given length of days, honor and joy. A jewel shineth in dark places. Above all jewels is wisdom.



Great is he that hath become as a little child at the feet of the Master.

Great is he that hath lost himself in the heart of humanity.

—Quoted from "Aphorisms" by Alice Henderson.

TEMPLE ACTIVITIES AND NOTICES.

The September ARTISAN will contain a report of the Tenth Annual Convention.

* * * *

Sister Ida J. Wilkins returned July 18 from her trip north as far as Portland, Seattle, Everett, etc. Mrs. Wilkins carried the Temple light to many people on this trip, bound old Templars together more firmly in the bonds of brotherhood, intensified the interest of new members in the Temple work, made some additions to the membership, and was generally helpful to all whom she contacted.

* * * *

Mrs. Jeannie Taylor, of Colorado Springs, Col., is a guest at the Halcyon.

* * * *

Brother Bernoudy has again dropped down from Paradise (Arizona) to attend the annual convention.

* * * *

On another page are some extracts quoted from a book "Aphorisms" written by a Temple sister, Mrs. Alice Henderson of Los Angeles. The gems of soulful thought and philosophy quoted indicate the inner value of the book. May be ordered through the Halcyon Book Department. Price 35 cents, cloth.

* * * *

The following quoted from the Arroyo Grande *Recorder* explains itself:

NEW PAPER APPEARS.

"This week the *Recorder* turned out the first issue of the Halcyon *Clarion*, a bright, newsy, monthly publication issued by a number of the literary members of that thriving colony, known as the Temple Home Association. Heretofore the *Clarion* has been printed on a typewriter, but it has proven so popular and grown to such proportions that it was necessary, at last, to carry it to the print shop."

The subscription price of the *Clarion* is \$1.00 per year. Temple members will find much of interest in the *Clarion*, in the way of news items and local conditions and issues that could not be sent out otherwise.

TEMPLE SCRIBE.

Halcyon Hotel and Sanatorium

THE HALCYON SANATORIUM

Has been established for the scientific treatment of invalids, and for recuperation and rest in cases of overwork and nervous exhaustion. It is conducted as a distinctively

HEALTH INSTITUTION

and not as a fashionable resort. Regularity of life and freedom from noise and social excitement prevail, thus securing long periods of rest, while at the same time rational recreation is amply provided for. Although the comfort and welfare of the sick are first considerations, every opportunity is provided for those who desire to spend a pleasant and profitable vacation amid healthful and beautiful surroundings.

The Sanatorium buildings and grounds are situated near the town of Oceano, in the southwestern part of the famous Arroyo Grande Valley, which, encircled by hills from 400 to 800 feet high, has been aptly designated as "the rosy dimple on the cheek of creation." San Luis Bay is one mile distant, affording, with its twenty miles of circular ocean beach, one of the most delightful drives in the world, with inspiring views of sea and mountains blending into one.

THE HALCYON SANATORIUM is not a water cure, nor a rest cure, nor a diet cure, air cure, nor movement cure, for the reason that not one of these expresses the leading idea, which is

HEALTH BY RIGHT LIVING.

Obedience to the laws of life and health is enjoined as the requisites to recovery. This is an **educative** as well as **curative** process, and it comprehends the work to which **The Sanatorium** is pledged:

"Founded on Truth. For suffering ones and weary,

A home, secure from worldly care and strife,

Nature, the healing mistress, tends its portal,

Beckoning with gentle hand to paths of life."

All forms of **chronic diseases** will be received. Neuresthenic conditions and nervous diseases of all kinds, including **abnormal conditions** and habits resulting from excessive alcoholic or drug addictions, will be treated by the most improved methods and scientific principles known to **medical art**. Remedies and methods are available that will cure nearly every form of **chronic asthma**. The natural **hot sulphur** and **alkaline springs** in the vicinity are of the greatest value in aiding to cure **rheumatic** as well as many forms of **liver** and **kidney affections**.

THE TREATMENT. All the remedial agents that medical science and experience have proved valuable—the resources of **nature**, as sunlight, pure air and water, baths, the use of oils, electricity, the natural **radio-active forces** that nature has conserved in the vicinity, and equally if not more important, the **mental** and **moral forces**—are drawn upon and applied, under the direction of skilled physicians, for the **restoration** and preservation of **Health**.

For additional information, terms and rates, address

THE HALCYON HOTEL AND SANATORIUM,
OCEANO, CALIF.

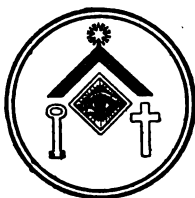
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No. 4

Behold, I give



unto thee a key.

TO MINE

A trust I gave to thee, a decade gone, the Escutcheon of thy Father's House, the honor of a line of brave defenders, warriors of old, who hated life if it but interfered a jot with Truth and Justice; who gave their lives without a pang, at the demand of Right.

I bade thee keep that Trust secure from all thy Father's foes and thine. I bade thee seek and find thy brethren in those spheres whence they were driven by the powers of darkness when closed the last fierce struggle 'twixt the White and Black.

I bade thee see to it, no stain should rest upon thine armor, no rust upon thy sword. I come again to thee to ask that thou shouldst draw that sword, to test its metal, throw off the cloak that hides thine armor that I may judge how thou hast kept the Faith. I bid thee open wide thy vestments that I may feast mine eyes upon the brightness of thy brestplate. The day of USE draws nigh, and I must try my weapons.

Shall I find thine honor in the dust, thy brethren still in bondage, the glory of thy House departed, through thy faithlessness or weakness? Or shall I find thee staunch and true, one of the UNCONQUERABLE; find thee still the stainless peer of all thy forebears?

Deep now loudly calls to greater deeps across the waves of human woe. The long expected day of Separation draweth nigh.

Those who are mine will answer "Here" when sounds the rallying cry. Those who have faithlessly given their troth to another must go to that other.

The Gage of the mighty in power of today has been flung in the faces of the Warriors of Light, and the battle of Right against Might is on.



THE TENTH ANNUAL CONVENTION OF TEMPLE MEMBERS.

On Saturday evening of July 31st a preliminary social meeting was held in the parlors of the Halcyon Hotel. The programme of the various meetings of the Convention was there announced. Good music, vocal and instrumental, was rendered and a happy and enjoyable evening spent by all, preparatory to the more interior meetings of the Tenth Temple Convention. Brother Varian's Irish war song, "Fag an Ballyag" (Clear the Road) was appreciated.

FIRST MEETING OF THE CONVENTION.

Sunday, August 1st, at 10 a. m.

The meeting was formally opened by Dr. W. H. Dower invoking the blessings of the Masters of the Great White Lodge on all the proceedings of members in convention assembled.

After a few moments of Silence and meditation on Unity, the stirring recitative "To My Beloved," was splendidly rendered by Dr. Little. This powerful message from the Great Master was given to the world through the Temple at the very beginning of the Temple work and is the keynote of the Temple work material and spiritual, as well as the surest warrant of the ultimate triumph of the Lodge effort for humanity through the Temple in this cycle of disintegration and reconstruction. This Great Message is here again given.

TO MY BELOVED.

Arouse ye! Arouse ye! Children of the New Covenant. Why stand ye in the public places idle throughout the busy day? The War of the Ages is upon thee—the strife between the Sons of Universal Light and the Brothers of the Shadow. The long list of the Sons of Betrayal, the Judas power of the accumulated ages, hath its arms about thy neck and is pressing upon thy cheek the kiss that bringeth crucifixion. Awake, thou that sleepest! and the Logos shall shine upon thee. The Christ in thine own soul whispers: "Be of good courage, I have overcome the world."

The days of preparation are upon thee. Gird on that armor of Righteousness which is the Heritage of every Son of the Living God, and strike for the freedom of the races of the earth from the clutch of the Beast, the embodied Mammon who now holdeth in subjection the Children of Man.

Think ye that no protest rises to the seventh heaven from the murdered Abels of the long past ages? Think ye the Law hath lost its power because its judgments tarry long? Become one with the Law. Enter thou the Holy of Holies with unsandalled feet and uncovered head, that the Forces of Love, Law and Life may flow unobstructed through the Stone of Sacrifice upon which thou standest, and the return wave bear to thee the spiritual essence that shall make thee free. In freedom lies thy strength. The Sword of the Spirit shall be thy reward, and He whom thou lovest shall lead thee to living waters, for He is the Warrior of Light, the Unconquerable, for whom the hour shall never strike. He is thine own true Self; and when thy shadows flee away, thou shalt behold the King in His Beauty and Holiness.

BY THE GUARDIAN IN CHIEF.

Dear Co-Workers:

As Guardian in Chief of the Temple of the People, I wish to extend a cordial greeting to all our Comrades assembled, as well as to those who so gladly would have been with us had circumstances permitted, and to heartily thank our Comrades all for the willing assistance and co-operation that has made possible the carrying out of the details of the various changes occurring in the reorganization of The Temple work on the lines laid down by the Master.

Many questions have arisen in the process of that reorganization that might have proven troublesome if the principles of brotherhood and harmony had not obtained, and I believe our ability to make such changes without engendering inharmony and misunderstanding proves that we have done much towards establishing the true principles of brotherhood and co-operation. According to explicit directions the lines of government have been more tightly drawn and the rules for the conduct of the various Orders of the Organization have been made more rigid, as will be shown.

I find it necessary to quote from a recent Interview with the Master which clearly defines our duty in regard to what must at all times be a very painful task.

"Unless there can be drawn from this body the nucleus of which I have repeatedly spoken, our work for this cycle will fail of its ultimate object.

"Grave conditions are so rapidly precipitating all over the world that it has become all but impossible to gain and hold permanently a sufficient number of faithful, obedient chelas at any one point of the Cosmic Temple Star to accomplish our purpose. Had it not been so you would not now be facing so many serious problems.

"You have been advised to organize The Temple work, and in order to perfect such organization you will be compelled to change former methods. It will be no longer possible for you to retain in good standing a member who you have good reason to believe has become unfaithful.

"I have told you that it was necessary to draw the lines closer together, and in mercy to the rebellious and disobedient they should be suspended

or expelled from membership if they will not resign, lest they draw down worse punishment upon themselves, by continued wrong doing.

"It is absolutely necessary that you obey these directions in the strictest sense of the word if you have any expectation of ever being able to gain the power to wield the forces and forms of energy which may be yours if you so will it.

"Understand me, this demand is not made because of any wrong done to the White Lodge or to me, it is the wrong done to the individual soul of the one who has broken his solemn obligations to his Higher Self."

You will observe from the quotations above noted that no alternative is left those in charge of The Temple of the People in such cases as are mentioned.

It is to be hoped that the Book of Rules may be issued in the near future. Lack of funds has made this difficult so far..

I will now proceed to give a synopsis of the instructions received relative to the organization and for the officering of the Temple of the People.

THE TEMPLE OF THE PEOPLE.

He who reads correctly the standing Message on the inside cover of The Temple Artisan, entitled "The Temple," should have no difficulty in rightly determining the place and position of any Order of the Temple, the fundamental reasons for the selection of any individual for any position in such Order, the right to such position, or the duty of sustaining that one while in office by the collective body.

First, it must be understood that the body as a whole is not an autonomous body. The Cosmic form, that is, the framework of the whole Cosmic body is unalterable; it persists through a whole Manvantara, and upon identifying ourselves consciously with such a body we only ratify what has long since been determined by our personal Karma. If we resign or are suspended or expelled from the body we simply step out from the point formerly held by us and the one next below us in the Cosmic scale moves up into the position, and in the latter case we go to the lower end of the scale. The form of the body is not altered in any way by our attitude.

If we become incapacitated for duty through any other cause than that which would necessitate resignation, suspension or expulsion, we retain the position, even though the next in order performs the duties of that position.

The autonomy of the separate Squares is a matter of privilege granted by the Guardian in Chief at the suggestion of the Master, and subject to recall if abused.

The officials who hold the temporary points of the Cosmic symbol, the six pointed star with dot or small cross in the centre, the permanent offices of which are held by the Masters, are appointed by the latter in person. The Guardian in Chief has the power to suspend from active service such an officer but cannot remove him or her permanently from the position without direction from the Master to such effect.

The degree of Initiate, permanent retainers of the Cosmic points in such a figure as has been referred to, *i. e.*, the star with six outer points and central point, or cross, all belong to the Degree of the Sexless Lords, those beings in whom the masculine and feminine principles have been combined and raised to a higher principle of life. Therefore, in order to perfectly

symbolize the points of the Temple star and so represent the present spiritual holders of those points, the neophytes of the Temple of the People who hold the official positions, the Board of Guardians, should each be held jointly by a man and his wife if the relations of the latter are pure and true enough to warrant the same. Unfortunately such marriages are rare. As the neophytes now in training for the occupancy of like positions would be, as a rule, ineligible if held strictly to this rule, the official positions can only be held temporarily by an individual man or woman, assisted as far as may be, by husband, wife or comrade, in the performance of exoteric duties.

It must be understood that the seven positions, six points and centre, are represented and definitely indicated in each Order of The Temple as well as in the body as a whole, though not designated by the same titles.

The official staff of The Temple of the People shall be the Board of Guardians, as follows: the Guardian in Chief, F. A. La Due; the Official Head, W. H. Dower, who together represent the central point or cross. The six guardians who at present represent the six points of the Temple star are: Edgar Conrow, William W. Kent, Harvey A. Gibson, Ernest Harrison, John Varian and W. H. Thompson.

Ida J. Wilkins, Emily K. Mundy, Frances J. Myers, as initiated members of the Seven, are permanent advisers to all Boards of Guardians when not on duty as Guardians.

It depends upon the character and kind of service required during any particular period of time as to whether an entire masculine or feminine, or a mixed board shall be appointed. It has been directed that the present board shall be more exoterically masculine, for reasons well known to the Masters.

The Board of Guardians occupies a similar position in the Temple of the People to that occupied by the Executive Council in the older organization of The Temple.

The Scribe and Treasurer of the body as a whole are selected and appointed from among the Board of Guardians, if such be possible.

Owing to the non-residence of the two devoted members who formerly held the position of Scribe and Treasurer, C. L. Harris and Jane W. Kent, are holding these positions respectively. Since the illness of Mr. Harris, William W. Kent has been fulfilling the scribal duties.

FRANCIA A. LA DUE.

BY THE TEMPLE SCRIBE.

To the Members of the Temple:

During the past year meetings for worship and instruction have been held regularly on Sunday afternoons. At these meetings there is always music, a reading of Temple Teachings and an address or paper by one of the Heads of the Temple or some other member. A number of subjects of interest and importance have thus been presented, and the meetings have always been profitable and well attended.

Meetings of the Central Square have been held regularly on the second and fourth Friday evenings of each month, at which meetings Temple Teachings have been studied. All other Friday evenings have been devoted to the Orders of the 36 and the 14.

The Temple Builders have held regular meetings on Sunday mornings

and Sunday evenings, as will be stated in the reports of that branch of the Temple work. These meetings have been held at Hiawatha Hall in Oceano. They have been open to the public and have been attended and addressed by those prominent in the neighborhood.

A few of the members of the Centre are studying Esperanto with the idea that it will come in use as an international language and be used as a means of coming in touch with many who speak various tongues and who can come closer together in study and heart sympathy through the use of such a common language. Already one Temple member in Mexico has applied to the Centre for direction and help in the study of Esperanto.

The Centre and the Temple have suffered from the illness of its faithful Scribe who has been incapacitated for work for the past six months: If any members have not received papers or communications at the right time, they will understand that it has been due to the fact that the work of the scribe had to be taken up by others and that oversights might occur.

The Temple Office was much improved when it was opened in connection with the new Post Office. The books of the Halcyon Book Concern have been nicely arranged in a case with a glass door. The greater part of the office work of The Temple is now done in this new office and it is hoped that, as time advances, much more may be sent out from the Centre, both in instruction and in correspondence, as well as more active and thorough propagandism. The office work of the Temple is of exceeding importance and should be active and unceasing, prompt and vigorous, strong and carrying the true Temple light with warmth and power.

During the past year, as hitherto, the Temple work, in its different branches, and the workers have been subjected to unjust criticism and vicious attack. All this has drawn the Loyalites closer together into the Guardian Wall of defense and it has made each one and all together a little more nearly invincible, a little more unconquerable, a little more enduring under heavy burdens and malicious blows. The clearer understanding, warmer sympathy and deeper love goes out from each Loyalite to each and every other Loyalite who has stood true in the faith no matter what the test. They have their reward.

And so the Temple work progresses and the Temple grows and will continue to grow in faithfulness and power to accomplish the purpose of the Great White Lodge.

BY THE TREASURER.

Dear Temple Comrades:

You will not hear this year a detailed report from the treasurer. The tide is too high, the moment is too vital for the issuing of technicalities.

At some period in the life of every individual or organization there comes a time, if it would continue to go forward in the great march of life, when the soul steps forward in pre-eminent command, when the heart breaks down the barriers that dam the life currents back upon itself, and the challenge rings out clear and true in spirit tones of courage, love and justice for exact retribution, obedience absolute, complete fulfillment, on the part of all things earthly in the strife of the soul to claim its own.

In such a moment stand we to-day.

Hark, to the Master Voice! Hush, while the trumpet tone proclaims the victorious approach to the goal!

The tone? What is it?

Hush! Be Still! Silence only can convey the character of its vibration.

Hush, to the repetition of the challenge; spirit sounds forth into matter, to return unsullied the treasure stolen from the altar of the sanctuary.

To whom goes the call? To all who will but listen.

No longer can we parley with the enemy, no longer can we clasp hands with the betrayer, without hearing the tolling of the bell that shall announce our own expulsion from the Temple of Truth, Love and Light.

Aye, no longer, for the stars have already joined in the chorus of the Coming of the King in His beauty and holiness.

Unto Him, we must make offering or be ejected from out His kingdom.

Not by iron rod will He efface us, but by a Love that shall O'erwhelm us.

Unto our souls must obedience be rendered. Unto the Lord must all be given.

You wonder why the necessity of such remarks to come from this office.

He who would serve worthily must first have found the Mount of Illumination.

If we would maintain a treasury we must first have a treasure with which to build it. The Temple treasure can only be found by the Key of the Spirit. The Temple treasury can only be builded through devotion to that Spirit.

Lest you should hold any uncertainty as to the truth of this statement, let me illustrate more definitely.

During the past year we have had among us those who would have destroyed the spirit of the Temple, could they have found it possible.

In no indefinite way did they point their arrows, but in direct aim at that which is most vital to the life of the work, by insidious efforts to undermine the treasury through malicious attacks on those having the moneys in charge, and through the false statements in regard to the use of such moneys.

The result of this work has been evidenced and would have proven disastrous, had not the Temple Watcher been well on guard, and slain the Dweller before he crossed the threshold.

(Report in figures was given here.)

A new cycle is before us, for which the die has been cast, the pattern designed, the cloth now being woven, the finished fabric to be handed to the Master for final passing.

Naught remains for us to do but to choose the fashioning of our own individual robes according to the simplicity of the design, the delicacy of the material, and to see to it that we are royal enough to wear the ethereal vestments without destroying.

To us is given the choosing of the Lines of the Robe, whether they be made after the blood-stained pattern of Judas, or the Seamless garment of the Savior.

The Seamless Garment shall be our choice; O Father, for it says to us that come what will from without or from within, the Temple shall ever have but *One Home Call, One Love in Thee.*

JANE W. KENT.

BY THE OFFICIAL HEAD.

To All Comrades of The Temple of The People:

This tenth annual Convention of Templars marks an epoch in more ways than one. The close of a ten year cycle in the life of a person, an organization or an individual usually marks important changes on one plane or another according to where the life forces are operating at that particular time. During previous years, we, as aspirants, chelas, and disciples of the Great Lodge, have had to fight many hard battles to preserve the integrity of the Temple work. During each year, if we examine Temple History closely, we will note that the fight has been on a particular plane or field of force and consciousness. We have had the fight *spiritual* to demonstrate and prove by our faith and endurance and inner knowledge that we and The Temple are a holding point for the Masters of Light to work through. Then, there have been mental, moral, economic battles, in building up the work, all involving the forces of their particular field. This past year has witnessed the fight *material*—precipitated no doubt, that we might have the opportunity to show whether or not we can hold what we have won and built up and attained on the outer plane.

Never was there a time in Temple history when a brighter day seems about to dawn for the work and all connected therewith, but at the dawning we have found the adversary arrayed against the work to dispute its right to the fruits of what that new Cycle is to bring forth. During the past year a determined and persistent effort has been made by a little coterie to disintegrate the Centre. The cause back of this is the same old song, the same old story—ambition, self love, rule or ruin policy, a sorehead or some fancied grievance until all sense of justice, truth, proportion becomes hopelessly obfuscated. As in the past these forces have been unable to prevail because of the sturdy and determined stand of loyal members standing as a solid phalanx for the work, the Master and on the principles involved. All honor be to those who have stood valiantly by their obligations and upheld the hands of those in charge of the Temple work, upholding by this the great law of principles as opposed to personality and personal opinion and ambition. The chief difficulty with those who fail and go out of the shine of the Lodge aura into the shadow, is their inability to discriminate between mere *opinion* and *philosophy*. The Cosmos is built on justice—yet humanity generally in this stage of evolution has but a glimmering of what justice means, and it is rare indeed to find those who are able to look on all sides of a question and be just and impartial. Most people are swayed by feelings, fancies and sentiment and all outer and superficial aspects as opposed to the just principles involved. The Temple as a Lodge Centre must surely try all candidates on these lines, namely, whether they are acting from principle or from personality. Until one can align his action to and act by basic principles he is not prepared to come very close to any real Lodge Centre of Light. The Master-Father has admonished us "Hold high the Banner of of your House, let no earthly honor, no host of hell trample it and you under the feet of your soul's oppressors." Earthly honor is such a precious thing to the worldly-minded, but no true occultist ever attained who did not have to sacrifice that and more before he could pass the Dweller on the Threshold of Personality—and enter the Chamber wherein dwells the Luminous One, the

Eternal and Cosmic self—the Augoides of the Greeks—the Father in Heaven of Jesus.

On various planes must the battle be fought out. On each plane its particular issue. We have been fighting the Battle of the Eighth plane this year and the battle is won.

Dr. Dower here digressed and related an interesting vision had by a loyal and devoted member of the working staff. In the vision H. P. Blavatsky came to this one and opened a large book turning over one page after another. On each page were characters and pictures descriptive of the battles fought by the Great Lodge on various planes. Finally H. P. B. turned to one page which was blank and passing her hand over it wrote in large firm characters "The Battle of the Eighth will be won." As this was a time when the disintegration was most active at the Centre further comment would be needless as to the meaning of the vision.

Since the Headquarters have been on the Pacific coast the character of the work has been changing gradually, in that, the Centre itself has absorbed our greatest energies in building up instead of giving the greater attention to work outside the Centre. This has been absolutely necessary however, for the Centre of anything is its vital point, and until the Centre is firmly established, it cannot radiate the forces properly and strongly to the circumference. The battle therefore has been to build the centre strongly and well. As this is of vital importance to the Lodge that they once more have a centre and a body of trained and conscious chelas under their direction, it is no wonder that our efforts to build has been attended with so much difficulty and that all the disintegrating forces of the cosmos are thrown against the Centre to disrupt it, and to nullify the efforts of the Masters for this New Dispensation of their Great Work.

Yet, while so much energy must be expended at this stage in strengthening the Centre, it is important that the outposts be kept also as strong as possible. Therefore, those members not as yet able to come to the Centre should do their duty in this respect—build up their local Centre and spread the Temple Light far and wide and make as many points of contact as possible. If each member will do his duty in this respect the result will be felt by the Centre for good, and the Centre will also then be able to render greater help to the outside body interiorly and exteriorly.

A PERMANENT LECTURER NEEDED.

Our great need is to have someone in the lecture field all the time, to visit Centres already established, establish new ones, visit isolated members, and in fact spread the Light and Temple influence far and wide, going from one place to another constantly. How much good this would do is seen from the beneficial effects of Mrs. Wilkin's visit north as far as Seattle this past season.

Until some qualified and possible person is available, the Centre will endeavor to send out someone on its staff for occasional trips and await the day when we can have one or more in the field all the time.

MEMBERSHIP.

The membership has held its own during the past year. There have been some resignations, some have been removed from the list for inattention to Temple duties—delinquents they may be called—and a few others have

been removed for cause. Many new members have been enrolled, and the work has held its own easily in all sections—through a trying year in many ways.

VOWS AND OBLIGATIONS.

There have been the usual number of pledge fever cases during the past year and some cases even took on an epidemic type—but the usual treatment tried so often in the past was effective in the aggravated cases and the fever soon reduced. It is evident that all the Masters of the White Lodge, and all its agents, chelas and disciples could warn and warn against this inevitable law of occultism in vain, to prevent the germ of this disease getting into the system of all neophytes. It must be a karmic germ generated in the mighty past and as it is a part of the grade of matter in which we live and move and have our being, it must be met like the Dweller on the Threshold, and be burned up in the fire of our aspiration while we learn to endure the blasts of feelings and swirling forces that the process precipitates. When Pledge fever rages in the system, vows and obligations taken, no matter how solemn, are as naught. Colored glasses are over the vision, dust in the eyes, the ears are over sensitive, the tongue is forked, the discrimination faculty is suspended in function, the mental poise lost and general chaos reigns in the nature while the fever rages. New members are more quickly affected, though old members occasionally have an attack if when in the course of their Temple career they are drawn closer to the Lodge work by being given some important position of trust and responsibility. If members would get on top of their personality and let the force of faith and devotion work through them they would find they were hitched to a mighty engine that would pull them over all the bogs and bad places and they would come out triumphant and quickly. In other words renunciation of personal desire is the medicine that the candidate must give himself, distilling this potent elixir from the winepress of his own soul's travail, and the consequent crushing of the personal elements of action and desire into the Silence of the White Spirit is the fruit of sacrifice from which the precious elixir is expressed.

THE TEACHINGS.

The Teachings given to the Temple up to the present time may be likened to seeds of truth sown and which have germinated and grown thriftily and of which there is an abundant great crop, but that crop has not been harvested as yet. In other words the Truth of Life and being, of man, his origin and destiny, the origin and destiny of worlds and all substance, as well as the relations of forces and souls to the cosmos and fellow souls have all been set forth and revealed but, like the precious grains or seed of a crop, all must be gathered in the proper way, in the proper receptacles, garnered and classified that we might really see the vast Lodge Treasure that has been put into our keeping during the past ten years. Some time all of this great work now scattered over various pamphlets, booklets, ARTISANS, Open Series and printed leaflets in addition to quantities of teachings not as yet ever given out will be gathered together in proper form and will constitute a series of Books and Teachings of incalculable value to the world and all students of life and being who would know their relationship to All.

OUR DUTIES.

They are simple. Just go on and work and *work* and **WORK**. Work for the upbuilding of The Temple on earth. Work for humanity which is the real Temple. Work for the Great Lodge, helping to spread the light of truth over the wide earth for the upliftment of all creatures. Work to build up here at the Centre an ideal settlement which shall be a beacon light to all who are seeking to live the spiritual life; not a life of ease but a life of work and sacrifice, joying in the opportunity of giving and making themselves a part of the great Wheel of Service.

Said the Master very recently: "The opening and closing of a ten-year-cycle gives great opportunity to pledged disciples of the Lodge and brings great trial upon those who have misunderstood the opportunities of the previous ten-year cycle. Those who have passed from one degree into another because of labor done and battles won during a preceding period are in all respects in a more critical—more dangerous position than they have ever been in before, for the testing forces of the Lodge are brought to bear strongly upon them, and it is only one here and one there who passes beyond the first stage after admission to an Order, or rather to the trial for the Order. Every time a pledge to the Lodge is broken there is a bar placed in the path of the disciple to the next degree, and he can go no further until he has made good that disobedience. Understand me, it is not through wrong done to me or to the White Lodge, it is the wrong done to the *individual soul* of the one who has broken that solemn obligation."

WILLIAM H. DOWER.

DR. DOWER.—We have a number of letters from members and Squares in various parts of the country in which they send their greetings to the convention, but will not take time to read them. However, we have communications from two of the older members, Mrs. Mundy and Mrs. Myers, who were present at the founding of The Temple in the East and will ask Mr. Kent to read them. (Letters read which will be printed in October ARTISAN).

DR. DOWER.—We have with us members from a distance and I am going to call upon a few to speak for themselves or for the Squares they represent. I will call on Mr. Varian of Palo Alto.

John O. VARIAN, Palo Alto.—Brothers and Sisters and Comrades and Fellow-Warriors: We are here again and some of us have a few scars on our armor and some of us have a few scars on our hearts, but they will heal up, but the other side has a few scars too.

I have to make a report of Palo Alto so will say we have made some good members during the year and some of them are here and some are absent, and while I was very sorry when I left Palo

Alto that those people could not come I am conscious now that it is well, for I feel a current going out from myself to them and feel that they are in touch with the convention forces. Our policy has been very much the same this year as always. We have made closer connection with the University this year. We have some very good students in our organization and I think that is very important to the work. I think we are all a little wiser this year, and it is a great satisfaction to come here and see all the members handsomer, better looking, you know, and I feel better myself. The words of Dr. Little's last song entered very deeply into my mind. I think we have not had to be told "not to be afraid" and I think it is because we have gotten closer on interior lines; at the same time there is one thing strong in my mind and I would like to say one thing as a little bit of warning, and that is this, that the Temple is an army, a spiritual army. Not a theoretical army, but an army! The soldier's great power is in unanimity of action, and this comes from drill. Now the Temple soldier who is up in his drill is the fellow who is going to do the work, and I would like to say that this convention has pointed out the leaders of this movement, and if this convention is going to be a success and we have not got to have a good deal of pounding, we have got to understand that we *are* an army and that as soldiers we are of no account if we feel that we are giving up our freedom in becoming soldiers. Now the most powerful army is the one in which every individual is full of initiative, ready for anything that comes up, but understanding the rules and regulations, and we know if we do these things the Master is behind us, and sometimes a God is in us and no force on earth can stop our way, for as sure as God is above us, no matter what is brought against us, it is just as a fog through which we travel and it does not matter if we cannot see quite as far, still a fog is beautiful and it does not matter so long as we see the next step; that is all an army requires, but we have got to fight, we have got to stand, to be invincible. As soon as the powers of evil find that they are up against an invincible army they see it is too hot for them. The reason we have to be struck so hard is because we have not realized that we are an army. If we want to be soldiers we must know how to use the sword. Now the Sword of the Spirit has two edges and a point. Truth hits both ways and is strong. The thing we have got to understand in this army is that we are militant, we are not vengeful. I might get word to go and fight the Devil and might get killed, but don't you see that is not the essential? The essential is that the Devil is fought.



TENTH CONVENTION OF TEMPLE MEMBERS

I wish we could all get that feeling, that the Master is behind us and that He has organized this thing and that when a certain thing is said, it ought to be carried out; that behind it is something greater than what has been definitely said, and when a wish is expressed strongly the Temple ought to respond to it as an Order unless there is some vital reason for not doing it, and even then it should be remembered that you are in the position of a soldier. This is a battle; it is the battle of life, the battle of death. When an evil tendency comes into your head hit it between the eyes and knock it out. If you let an evil tendency stay in your head for ten minutes it has gained a foothold. The soldier does what he is told; if he is told to go over a river he goes, even if he knows that he will drown. We have got to make a pathway for the whole race, not merely the little group we represent. We are the force that is drawing the race into the interior world, the land of Tir nanoge, the land of Ever young and because the Devil is in the way we have got to keep our ranks. I do not think we are at the end of the fight, we are just beginning. I don't think we have amounted to much up to this time because we did not know we were soldiers. We are just commencing to know that we have got to know our drill and work in phalanx, got to know our sword play, be able to strike, be able to obey orders, be able to hold up our heads. We are just beginning to realize these things; they have been a little in the abstract, and I think the order of the Temple that we are to be formed more regularly in phalanx is an order to the whole of us that we stand in ranks and fight as the Master orders us to fight. That is our business, not to look up to the tops of the hills all the day long, not to hate anything, but to do our business. Our business is to CLEAR THE ROAD.

DR. DOWER.—We would like to hear from Mr. Story on Esperanto.

MR. GEORGE STORY, San Luis Obispo, Cal.—I do not know that I have anything of especial interest to say on the subject of Esperanto but can say that it is being taken up by a great many societies. I have been in contact more or less with occultists in different parts of the world in reference to this movement, and while it has not acquired any great host in the way of numbers, yet it is a living force that does not die out. It has something back of it beyond what is stated as the mere principle of a universal language. It is being used by many occult societies all over the world. The Theo-

sophical Esperanto League's membership is open to anybody, regardless of other affiliations.

MR. GEO. BAILEY—Brothers and Sisters:—Dr. Dower has said that I am a free lance. I have been wondering just exactly what I am. I came into the Temple through the Palo Alto Square and feel very much at home at Palo Alto, and yet it seems to me that I belong to every square and I cannot tell you with what longing I have looked forward to being here for this convention, and yet with that pleasure there comes a feeling of sadness, and it is for those who have had the opportunity and have lost their opportunity. We love them and so we all send out a big, loving thought to them. I have no apology to make for being a Temple member: it is a privilege. I do not apologise for The Temple and if God will give me strength The Temple shall not apologise for me. One of our members said to me, that when Temple members got to calling themselves God's own people they were going to draw out, but it seems to me there could not be any better name. I have had a little motto, and it is that "all things work together for good." You have gone through lots of trials, but if anything is worth having it is worth fighting for, and it is a great thing to fight a person and love him at the same time, and we sometimes have to fight those whom we love, but the thing to do is to stand shoulder to shoulder, and like Horatio of old, at the Master's call to say, "Lo. I will stand at Thy right hand, and keep the bridge with Thee." The thing to do is to stick to it. Do not fear results. As a friend said to me, I never realized until the present time the leavening process, that is, that the yeast does not concern itself with the results, it simply works.

MR. H. A. GIBSON, Los Angeles.—I was thinking this morning and wondering what could be said by me at this gathering, and I want to say something like this: not for the members here, but for those all over the land. It has been said that wherever two people are together there is another. Now that may represent to you just whatever you want it to, but that third person is in The Temple today more than he has ever been in my observation. I have attended nine conventions and four other gatherings that represented The Temple and this has more of that than any of the others. It stands more for the qualities of justice and mercy and love and duty and honor and integrity. The love that makes for sacrifice, the force that makes for righteousness, the obedience that comes of

honor, courage, high purpose, the dignity of true manhood and true womanhood. All this is here larger than I have ever seen it before. This is my testimony. I would like to give two illustrations:

In a mystic painting by Matchell, "The Path," the tragedy of the soul is graphically set forth; in the background is a human figure, a male-female, extending from the top to the bottom of the canvas. The path lies along the line of progress from the external, lower passions and desires to the heart or centre of Being. Some are coming up the left hand side, personally proud and self-sufficient, and depending on books which they are carrying in their hands. Some are arrayed in fine vestments of which they are quite proud. Slightly beyond these on the Path is the Guardian of the Threshold with his spear upraised ready to thrust them from the Path into the abyss below. On the right hand are a smaller number approaching the centre of the allegorical figure, each assisting another along the way. From these was dripping the ooze expressed from the pilgrims by sore travail in higher birth. This is dripping from the garments of each, and as it comes from them it is caught in vessels by the demons inhabiting the underworld and given to their companions. This residue, the unconvertable base part left in the birth to higher life, taken up by the people of a lower world and constituted a form of their sustenance.

As we see our companions struggling on the upward climb shall we try to catch the dripping ooze they are leaving behind and try to induce others to accept it at our hands as their nourishment, or shall we assist and promote our own progress toward the point that we all seek, the Heart of Being?

The other illustration shows the position of the temple of the old Jewish Theocracy which was a government by God and He instituted the custom of the scape goat. Once a year the people confessed their sins and the priest took those sins and laid them upon the head of the goat and confessed those sins and the goat was led away into the wilderness "by a fit man," (a man standing ready). There we have the analogy with ourselves, an expression of the sins of the people. If these people have had sufficient power to confess and renounce those sins, those sins, assumed by the "fit man," have been taken off into the wilderness and are remembered no more against them, for so will this people show its goodness, its strength, its worthiness to be accepted.

DR. DOWER:—Some organizations are accustomed to refer to the newest member as the "baby;" Brother Bone is one of the newest members so we will call him the baby and would like to hear what he has to say.

J. H. BONE, San Jose, Cal.—Brothers and Sisters—Dr. Dower has introduced me as "the Baby," and referring to the opening of Bro. Varian's speech, I am sure you will not expect much from me. I believe the suggestion of Brother Bailey that to work is good and I think we all ought to have that motive thoroughly implanted, rooted in our fundamental principles, without looking for the results to come personally. If we have got the right principles back of us we will care nothing at all for results; the results do not belong to us because they do not come from us. We are only entitled to whatever rightly belongs to us. We can accomplish nothing until we have the right combination, the principle of drawing the best out of everything. Brother Taylor and I are anxiously looking forward to the time when we can find the niche which is always open in this work for each one of us. Personally I am going to find that niche and have no question in my mind but that the opening will be found and that the time is not far distant when we can come in and we will bring as much of our house as we can. I think the outlook, while it may look a little dark to some, is really most propitious. It is clear to my mind that the disturbing force is in the mental attitude and there is no reason why that attitude might not be overcome by the spiritual. We have a lesser force that might be classified as almost strictly material and that is very easily handled because it has not acquired the force that the mental possess. It will do just what it is told to do. The mental is different; it is a directing force, a force of acquisition, the all prevailing force of the day, and is to be overcome by us who claim to be on a higher plane of understanding, and we can do so for the reason that the spirit is the highest, therefore I say, do not worry. I heard a lady say that the best thing for all of us was to learn to let go and that is equivalent to the saying of Jesus when he said "Go and sell all and give to the poor." Let go of the thing that holds you back, draws you down and prevents others from doing what they are capable of. I want to try to find out if there is not some way whereby with better work we cannot make this religious idea that we entertain, manifest, and unless we do or can find some way or means to make it manifest then our religion is of but little service. If a person is standing firmly and still on the fundamental

principles, the realization that that soul would have would be the possession of the knowledge that some time, somewhere, sooner or later, we shall have what is our own and nothing can keep it from us. But there are those on the outside to whom it is our duty to take the message of the work and it is my desire to do whatever I can, wherever I am located.

DR. DOWER.—We have others with us that we would like to hear from if we had more time, but we have now been in session for three hours and will have another meeting on Tuesday night for the consideration of methods of propaganda, when there will be opportunity for others to be heard.

It was moved and carried unanimously that greeting in the spirit of the Convention be extended to all the true and loyal members who were absent from the meeting.

SUNDAY EVENING.

Sunday evening at the Temple Headquarters Building the usual Annual 36 meeting was held with Feast of Expectation and Initiation.

MONDAY'S SESSION.

Monday of Convention was devoted to the Temple Builders, and the children did their best to make the most of the time.

At ten o'clock in the morning they assembled at the Open Gate where they held an informal reception to the visiting members.

The exercises were held on the grounds around the Builders' tent, where the work of the basket class was exhibited.

The group was called together by the singing of The Great Unifier in Esperanto. The purpose and spirit of the Esperanto work was mentioned, and a universal thought of brotherhood sent out to all people.

It being the Builders' seventh birthday morning, the Builders' Birthday song was sung and responded to by the Palo Alto birthday song.

The Kitchen Clock then called attention to itself in song and reminded the children of the bread baking, the butter making and the honey serving, all of which were the result and product of the past year's efforts—the bees included, for they are real Temple Builders' bees, busy as they can be.

Ah! wouldn't you like to have tasted some of those buttered bis-

cuits, spread with that delicious honey, made and served by the Builders themselves?

Just to let you know how nourishing they were we will tell you the Song of the Bread the Builders made as they worked.

A holy breath of love
A little leaven true,
Flour so white and fine,
Salt and sugar, too,
Of these we'll make our bread,
Mixed with thoughtful care,
That all who eat thereof,
May find rich blessings rare.

Miss Read gave a short account of the history of the Builders' work in so far as the efforts to establish a Home at the Centre was concerned, stating that it originated through the call of the children themselves. The difficulties were also presented, as well as the indefiniteness as to plan for the coming year, which latter would be evolved according to circumstances arising and light given for the working out of the same.

The Tea Kettle sang its song of Bubble, Bubble, Bubble, and the giant in it hid told the secret of its power as we watched him lift the lid.

And now, can't you feel how the leaven worked, and the butter soothed, and the bread nourished, and the honey sweetened, making us all come together as one happy family as we sang the closing song, Father, Mother, Brother, Sister, with hearts so full of love and joy to all.

MONDAY AFTERNOON.

The afternoon session was opened by the Children's call.

Wake, wake, children all,
See the star of love so bright,
Shed its bright glad beams afar
Filled with truth and joy and might.

The happy Builders then skipped about the hall carrying the chain of Kindness, of Purity and Love, and giving to each one present a white link of kindness to weld into a life chain, and be of it a part. On each link was written the motto of the League of Kindness:

"A touch of kindness here and there,
Makes God's face smile everywhere."

The opening talk was given by Mrs. Kent, who said that the program of the afternoon was the real report of the year, it being the result of the children's own efforts.

With but slight exception all the numbers on the program were the original creations of the children; the songs, recitations, games, lines of study and methods of furthering the work itself.

This is the underlying principle of the work—that the children should unfold the outer structure from within and build a foundation as well as the superstructure from their own life substance.

During the past seven year cycle of the Temple Builders' life on this plane, there has been a gathering together by the soul forces of the child, the particles which shall form the nucleus of the body through which the ego may express itself more maturely as time goes on.

This fact has been evidenced in the character of the work of the past years, the main part of it being along the lines of general heart and domestic life, leaving the intellectual or personal features to find their true and natural places as a resultant of the coming together of the two opposite poles of the child nature, with the ever dominating Master Soul as the guide.

The program of the day contains some numbers which have been given before, but this has been done for the purpose just mentioned—that the children might classify the work of former years, in other words, find the place where each stone from the pile gathered en masse will best fit in the building now being reared by them, and to apply the lasting cement of love in quantities needed to hold together the stones of different sizes and material.

The morning's program showed the industrial and domestic stones. There are among the pile, musical, art, and some small mathematical and geographical stones, all of which will grow in evidence during the coming year.

During the winter the children have held under Mrs. Harrison's direction, children's musical and art symphonies, at which the works and lives of the masters were studied. These meetings were attended and enjoyed by the people of this neighborhood. A class in vocal music was also held by Mrs. Parsons, twice a week during the winter for the children of this neighborhood.

These classes, along with the League of Kindness branch of the work, are practical propaganda lines for the Temple, towards which

the Builders ever look and aspire with hearts overflowing in consecration of love, joy and buoyancy of childhood.

The results of the music study were shown in the piano solo by George Harrison and the duet by Sigurt Varian of Palo Alto and George Harrison. Jean Little of Palo Alto sang a Finger Lullaby until all the drowsy fingers went to sleep, sleep, sleep.

Reports and remarks were made by the different officers. Mrs. LaDue stated that if we were ever to get the Temple work introduced outside we would have to depend largely upon the children, by training and educating the children in the Temple philosophy until we had those who could promulgate the work by the natural radiation of their mental, spiritual and social influence.

The child understands easily, is not limited by pre-conceived ideas, and gives to us the example of the true position or attitude by which we may readily understand.

All great things start with the little. The atom or germ develops into the Conscious Self. If we would become a god we must begin with the single cell.

If we begin with the children, gradually organizing them into larger groups, inculcating in them the greater truths of life we shall have later on a working corps that nothing can overcome.

Doctor Dower called attention to the growing need for a school under our own control, and of the inquiries now being made by different ones as to the possibilities of establishing one in the near future.

The proper facilities and means of educating the children, along true lines and methods was something we would soon have to seriously consider, and which had already been given a good and promising basis in the work done so far by the children.

A little closer organizing might bring about the outer conditions necessary for regular school work sooner than might now be expected.

Miss Beyer read some interesting and amusing letters from children and groups at a distance, among them being Blue Star Group, Meriden, Conn., Miss Miriam Supplee, Lillian Tanquary, Mrs. Parsons of Melody Group, Syracuse, and Miss Ruberta Tanquary of Denver, who is starting a French kindergarten.

Mr. W. W. Kent gave a report of the financial and industrial phases of the work, stating that the Builders had completed their

payments on T. H. A. membership, and had planted out their lot with eucalyptus trees. The bee industry was productive and the Builders were fast making the fact known that they are very much alive.

Mrs. Furlong made an explanation of the League of Kindness, illustrating her remarks with a play with the children, taking them through the different links of development in the life chain, bringing them to the Centre from which all things emanate and to which all return.

The entire meeting then joined with the children in the game of Knights and Vestas receiving the trust of Knights and Guardians of the Holy Lights.

After this Miss Tanquary amused the children with an original ball game illustrating the different qualities and the right of choice with results for light or otherwise according to the choice.

The meeting then closed with the singing of Father Mother.

MONDAY EVENING.

A special meeting for the Order of the 28 was held Monday evening at Temple Headquarters.

TUESDAY'S SESSION.

The fourth annual meeting of Temple Home Association members was held in accordance with the By-Laws. Eighty-six members of the Association were present in person or by proxy.

The reports for the year were rendered by the Board of Directors and three directors elected to fill the places of the three whose terms expired. The elections are by ballot. It was found that the three whose terms expired, Franca A. La Due, W. H. Dower, and Edgar Conrow were re-elected by a unanimous vote, each one receiving exactly 86 votes. The work was shown to be in excellent healthy condition financially in every way. The reports were summed up by the President in the following words:

"We are in better condition financially and in every way than at any time since the Association was started nearly six years ago. Another year should see the Association entirely out of debt, not counting the mortgage indebtedness, and even that may be substantially reduced as it was last year. As a result of the various methods tried of co-operation, both on a community plan and on a profit-sharing plan during the past years, a vast experience has been

gained that is of incalculable value for future work. Whatever mistakes of method were made, have been on so small a scale that the work was never endangered. The strictest economy has prevailed and good judgment used so that when any plan was seen to be working harm or tending in the wrong direction, it has been changed at once and the line of least resistance followed. The Association owns nearly 200 acres of land free and clear of all debt. Then it has nearly eighty acres of fine land with some mortgage indebtedness against it in addition to the valuable hotel and Sanatorium property, and all improvements on its land and buildings, etc.

We also have now a good solid nucleus of loyal workers determined that the work *shall go on*, and any opposition simply begets a greater determination that the work will succeed, and that every detail of the Great Plan shall be worked out according to directions. One by one, other loyal members are being added to this trained nucleus, and with such a body building up, able to meet every test interiorly and exteriorly, there can be no doubt of the grandly successful outcome."

Important amendments were also submitted at this meeting and voted upon. All the amendments were adopted except the one which would have removed the time limit of the eligibility of members for the directorship. This one was voted down.

A strong resolution was presented by Dr. Little, expressing thanks to, and confidence in the officers and loyal members of the Board of Directors in carrying on so successfully so difficult a work as the T. H. A. and also thanking all loyal members, resident and non-resident, for upholding the hands of those in charge, in their great task of co-ordinating and pushing on a work of this nature. This was unanimously adopted.

The total value of Association property at this time, which means land free and clear of all debt, equities in land, chattels, tools, equipment, etc., amounts to \$30,559.58.

An auditing committee was appointed as is customary. The committee this year consisted of Mrs. Varian, Dr. Little, and Mr. Bardrick.

Reports and methods were discussed freely by members present. The utmost harmony and feelings of unity prevailed and not a single note of discord entered into this important annual meeting of Association members.

TUESDAY EVENING.

Tuesday evening was given up to the good and welfare of the work in general. Much time was given up to the proposed pottery project, Mr. Grutchfield explaining at length the plan and the idea. A pottery school is first proposed which if successful should merge into a pottery industry. Mr. Grutchfield and friends will push this plan and more will be heard from it later if all goes well. Other needs of the Centre were also pointed out at this meeting. One of these is a school for the children at the Centre. This is of more importance with each year passing.

It was also shown that the addition of about \$500 to the T. H. A. funds now either in the sale of membership or investment certificates would put the Association entirely out of debt so far as owing money to outside parties were concerned. This is a consummation devoutly to be wished.

The sales of lots on Halcyon Beach would also aid this materially.

WEDNESDAY.

The day was given up to the usual picnic on Halcyon Beach. Everybody went. A most enjoyable day was spent. Lunch was spread at noon. After lunch singing was indulged in; some clammed, others bathed in the surf, others imbibed the radio-active forces stored up in the sand made up of rubies, gold, etc., and health and enjoyment entwined themselves as one for all good Templars on this occasion.

In the evening at the Halcyon Parlors, interesting and soulful Temple talks were given by Mrs. Varian, John Varian, Dr. Little, Mrs. Little, Mrs. Atkinson, Mrs. La Due, Dr. Dower, Mr. Kent and Mr. Henderson. At this meeting, the last one on the Tenth Annual Convention, all felt the most wonderful interior and uplifting forces present. It seemed as if the Great Lodge of Light had poured in a volume of light and love which penetrated the inmost being of all present. With this feeling as a benediction and blessing, strongly felt by all, the Convention adjourned.

CONVENTION RAYS.

Fag an Ballyag.

A good picture was taken of the members assembled which may

be obtained from Headquarters by sending 25 cents. It is mounted on cardboard, size, seven by nine inches.

The Convention music was a feature of excellence as is usual—though the absence of Mrs. Parsons was felt in this respect. This sister, however, was well represented musically as she had composed and sent on for use at the Convention two songs—both beautiful, and uplifting. These were entitled respectively, "Endurance," and "Behold the King."

During the hours when no sessions were on the usual trips were given members to the beach and through the canyons leading out of the Arroyo Grande Valley. These are always enjoyed by the visitors.

"Happy, happy, we shall be, when we learn our A B C" was sung with great gusto at the Convention picnic. If this refers to the occult alphabet it is in truth auspicious, at this beginning of the new ten-year cycle.

It seemed to be the opinion of all that this tenth convention was the most solid, substantial and harmonious gathering of Templars ever held. Emotionalism and personality were absent and all the meetings were characterized by the most quiet and interior force. and withal, there was a cheerfulness and hopefulness felt that lifted the meeting above the ordinary. Just prior to the convention on an inner plane a great Wheel of Light had been set in motion and the radiance of this Light was with the members in convention assembled.

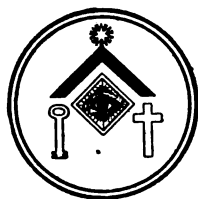
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Behold, I give



unto thee a key.

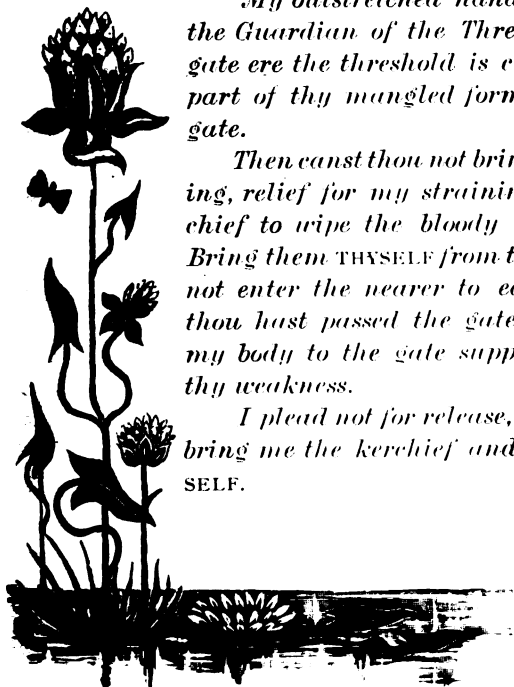
I STAND AND WAIT

Look! my beloved, I stand at the gate and wait. Wait, while my knees bend low, my back bows down 'neath the weight of the heavy latch I must bear, lest over-weariness come upon me, the gate swing shut, the latch fall into place, and thus shut out for aye some wayworn child who through my entreaties has entered the path that leads to the mount of transfiguration.

My outstretched hands must needs fend off the Guardian of the Threshold lest he close the gate ere the threshold is cleared and leave but a part of thy mangled form on either side of the gate.

Then canst thou not bring me oil for my anointing, relief for my straining muscles and a kerchief to wipe the bloody sweat from my face? Bring them THYSELF from the farther land. I may not enter the nearer to ease mine own self till thou hast passed the gate, for thou hast bound my body to the gate supports by the network of thy weakness.

I plead not for release, but that thou shouldst bring me the kerchief and oil,—bring them THYSELF.



GOD AND THE DEVIL.

TEMPLE TEACHINGS. OPEN SERIES NO. LXXXVII.

Man uses his much vaunted reason to little effect when he throws over with one fell blow the cherished religious ideals and beliefs of preceding races and ages and of the earlier years of his present racial cycle.

As a rule he is entirely unconscious of the loss sustained when he casts down his former ideal, together with his belief in Heaven and Hell, in God and the Devil, in cursing and blessing, beliefs founded on varied expositions of the sacred books and on ancient myths and traditions, without an effort to seek out their basic source or interpret their mysteries.

With the increasing flood of new literature and retranslation of old which now sweeps over the world corroborating the false ideas of a thinker and reader who has for some apparently valid reason come to believe that former ideas and ideals were false or incomprehensible, there comes an almost overwhelming impulse to throw them all aside; and, as otherwise it seems to spell perfect shipwreck of all hope, he seizes upon any plank of modern Science that is within his reach which appears capable of bearing his weight,—his doubts and fears,—instead of making a strong effort to hold the more modern theories and ideas on the surface of his mind tentatively while he searches for the clews which when found would prove beyond question that ancient and modern ideas and ideals had a common basis and a common end.

There is the same foundation for a belief in a Heaven and Hell, a devil and an angel in modern expositions of universal law, and in the scientific hypotheses of the action of cosmic forces in the creation of matter and its ultimate destiny—these forces which underlie every phase of material phenomena—as there ever was in what are termed the dark ages.

It is a bold speaker as well as an agnostic thinker who is willing to stand forth in the present age and deny statements of the Initiates as to the existence of at least three planes of consciousness,—states of existence:—or that the individual lives germain to any one of those states have not many features in common with the lives of the other states.

When one considers how near the loudly claimed conditions of heaven and hell are attainable by the great majority of the people of earth; how many devilish and angelic characters the daily papers of a great metropolis bring to notice, the logical con-

clusion is that the forces active in each one of the said characters must have had some localized previous manifestation as well as a necessary future expression. Even if the energy so operating be only embodied in some degree of force it is plain that there must be some place, some state, where each such force or form of energy has its natural habitat; its original field of action; and wherever that is, by whatever name it is called, there will be a heaven, or hell, the dwelling place of an angel or devil. As like seeks like in all fields of action, the individuals in whom those forces are peculiarly active must necessarily find themselves in rapport with others of like nature and in homogeneous states of consciousness. Once predicate the indestructibility of Matter and the destruction of Consciousness is almost unthinkable.

As life is motion per se, and all motion must have some starting point, some impulse, some form of energy which sets in motion the thing or object moved, and as every central point, every sun, moon or star under observation in the heavens, is apparently subject to the motion set up by some such form of energy, it follows that there must be one central point where that energy is generated or stored. Whether you call the author, the generator of that energy, God—good, or the devil,—evil, depends upon your present viewpoint, but the fact remains that *It is*, and that every phase and expression of life is dependant upon it.

Under the name of the Great Breath this source of energy has been revered and worshipped by the greatest intellects, the most spiritual teachers of all Time.

With every inbreathing and outbreathing by or from the spiritual source of all life, there rises and falls in perfect rhythm and time (according to the plane of manifestation, the size and weight of each form of differentiated matter), the manifesting point, the heart of every cell, whether it be the heart of a sun, planet or germ, and whether it be a material, mental, or spiritual body.

The rising and falling of the tides, the fluctuations of the earth's crust, the atmospheric changes, the changes in the physical body of man, and every movement of every thing and creature are all due to the rising and falling of the Great Breath; and, as even modern science concedes the fact that all forms of life are but different rates of vibration of one phase or state of energy commonly termed Ether, and all vibrations are different modifications of motion per se, the Great Breath, we may accept the ancient teaching without allowing much room for controversy.

Once postulate intelligence and will as the guiding forces be-

hind or within the Great Breath, and a God, in the highest sense of the word becomes an indisputable fact. Grant a plane of operations, which must of necessity be a harmonious centre where all acting forms of force and energy are in perfect accord, where all power is centred, and surely the condition usually termed Heaven does not appear to be a very far fetched idea. Reverse the action of these constituents of Heaven, consider the negative action of all the positive forces according to the well known scientific postulate that there can be no manifestation of a positive pole of energy without the manifestation of its antitheses, the negative pole, and in that negative aspect of Heaven you have all the constituents of a state or plane of discord, the effect of the action of anti-constructive, constrictive, rebellious forces; and the central point, the nucleus or heart of all this negative action and reaction, the legendary devil and Hell, appear to be corollary realities, whatever terms we may use to express realities so designated.


With the outbreathing of the Great Breath everything in bond of form must swell, and consequent to the swelling, when its last degree of resistance is reached, that form, whether it be sun, planet or seed-pod, must burst and scatter its fragments afar, each fragment a lesser centre, drifts into the fields of space, and new planets, new stars, new vegetation, new lives are formed. But before this bursting point is reached, say in the life of a planet, for instance, it has gathered its forces and swollen many times, its crust is covered with great cracks and crevices, the effects of former breaks, sometimes becoming reservoirs for big rivers, lakes, etc., and the waves of human and animal life-force upon its surface, once transferred from other centres, other planets, other fragments, rise and fall with the life tides of the Great Breath. Races are born and die and are born again. Exactly the same phenomena occur under other variations of law, other conditions, made by increased vibrations of the homogeneous substance, Ether, to which have been given the terms Astral, Soul and Spiritual life and even in those interior aspects of life we can imagine similar operations of the one Great Breath causing more ethereal combustion and resulting in expansion and explosions. The same great life wave breaks on the shores of every form of substance in vibration, with the same effect in every case. The era of duration, the cyclic gathering, swelling, and bursting of its separate forms of life and their transfer to other fields of activity occur just as methodically, as purposefully and as surely on what are termed the interior, or Astral, Soul and Spiritual planes as upon the phy-

sical plane, and must occur, until the operation of the Great Breath ceases and the generator of the breath ceases to act; or as is related in the stanzas of Dzyan, "The Eternal Parent, wrapped in Her Ever-Invisible Robes, has slumbered again for seven Eternities."

The action of the moon on the ocean tides has long been an accepted fact, but the fact of a similar action by every sun and star or planet on all other life tides, even the blood streams of men and animals, within their individual sphere of action is not so well established, nor is the fact that it is the central nucleus or cell of any one planet instead of the body as a whole that exerts whatever degree of force is necessary to affect the tides of water or life force on any other planet, and that all are subject to the central nucleus of the central sun around which all suns and planets alike, revolve.

In other words, from the universal point of operation, the home of the generator of the Great Breath, is sent forth the impulse which acts at one and the same time on every centre of manifested life, whatever its nature.

These centres constitute "the harp of a thousand strings" whereon the fingers of God—the Cosmic Energies—are eternally playing the great life symphony. As the breath sweeps over those strings, as their tones rise and fall, suns and planets are born and die, to live again, as man is born, dies and lives again.

H.—

THE CONSTRUCTIVE FORCES OF THE TEMPLE OF THE PEOPLE.

Exactly on the same geometrical pattern, and in corresponding periods of time, and definite degrees of energy and force, humanity, en masse, must rise to a corresponding height to that from which it fell at the close of the last great world period.

Every dropped stitch in the evolutionary web of one manvantara of human life must be picked up and fastened, or the place of cleavage would enlarge until the whole web became a mass of tangled broken threads.

One essential point in one decree of Divine law is being continually overlooked, and the gaping wounds in the bodies, religious, political and social of this age are the results of the lost or wasted opportunities of a previous civilization.

The efforts of mankind to leap over those now festering wounds at a bound, leaving them to the destructive forces of nature, permit

the whole body to become infected with the virus of deadly disease.

The law of gravitation controls both the ascent and descent of a body, but it is according to the weight and elasticity of the body, whether or not its ascent can be accomplished in the same period of time as was consumed in its descent,—though it must cover exactly the same length and breadth of space, in its ascent as in its descent.

The same law governs the rise and fall of nations, races, families, as well as organizations; but it is according to its weight, its density, and interior power of overcoming inertia, as to whether or not either one can rise in a like period of time to that consumed in its fall.

Until a center has become strong enough to repel invaders, through its own innate power by the exercise of the force of repulsion, it will attract bodies of a similar size, though of different densities—different calibres, and then commence the struggle for supremacy.

If the invading body is weighty and elastic enough to crush the central cell of the invaded body, when they meet, both bodies will crash and destroy each other, by the power of momentum.

If the central cell is weighty and elastic enough to sustain itself in *poise*, there issues from it a repelling force that will keep all invaders at a sufficient distance from its auric envelope to prevent the extraneous bodies from reaching its real center of operations.

This is equally true of the planetary bodies, of every physical body, and organization of people karmically drawn together around a common center.

Humanity has been much slower in appreciating the vital cause of hindrance in its long struggle to reach the heights to which it aspires, than it has in appreciating the fact that it was surely in process of rising from the depths of the morass of evil into which it sank in the closing years of the last manvantara.

The Soul's memory of its former high estate has been sufficient to furnish the dynamic energy for the first necessary expulsive, and ascending effort; but, as has so repeatedly occurred in the case of man, lower desire runs away with Reason and Intuition, and tries to force him upward, in the scale of evolution, by leaps and bounds,—while the truth is that the energy exhausted by any such leap and bound, stays his progress at the step so reached, until sufficient energy is generated to take him a step further; and in that interval, the masses of mankind, he had left behind in that

supreme effort, have reached a position similar to that attained by him, by steady normal growth, and reached it minus the weakening strain imposed upon some parts of his nature by the extra effort to pass others in the race.

Man cannot outstrip the laws of his being; and every effort at so doing causes him to retrace his steps, and as it were, to stop and pick up these stitches in his part of the web of life, that he had inadvertently dropped.

No amount of reasoning will prevail with the majority of the human race to prevent their making such mistakes, because they will not control the lower desire principle which drives them on as with a whiplash into unwise disastrous effort.

An earnest study of the laws of Being would show the futility of trying to build a body of any character by any other method of formation than that used by nature.

A single cell is the foundation and generator of all the constructive life forces that will enter into the building of any organic body, whatever may be the purposes and functions of all subsequently evolved cells, and however important any one set of cells may be to the good and well-being of the mass as a whole.

If the central cell is cut off or cannot function properly, because of some obstruction placed in its way by other cells, the body en masse must fall apart by its own weight, for the cohesive power rests primarily in the central cell.

Every word I have spoken is peculiarly applicable to The Temple of the People. The Initiates of the White Lodge make no mistakes in placing the central cells of any of its organic bodies, for they form those bodies in accordance with evolutionary and Karmic law, of which they are administrators; and every failure of such a body to fulfill its divine mission is due to the cause above noted, lower desire outstripping Reason and Law in the individual cells—or members—of the body and killing out or incapacitating the central cell,—in other words, unwillingness to wait for the law to take its course and eliminate any self-seeking, or rebellious central cell by the right means, which that law would invariably do if left to take its course.

As a rule, people have but little knowledge of the tremendous power of elimination aroused in an organic body, where an obstructing force is introduced, or some individual is in the wrong; and therefore fail to see the needlessness, as well as the inevitable result, of precipitate action by any single individual or group.

In nine cases out of ten, the consequent anguish and suffering,

as a result of broken law by a limited number, or individual, must fall upon the innocent; and thus, a new Karmic debt is created, the payment of which will be to disintegrate the body of which the lawbreaker is a part if the latter be not eliminated.

I have advised and directed the formation of every main feature of the Temple of the People, and I call your attention to the above mentioned action of the Universal Law, that you may be enabled to stand, when countless other organic bodies will fall,—as you can do if you can keep in mind and act upon the directions I have given you.

If you can always remember that the breaking of the law of discipleship, by any one of your number, is a danger signal to you individually, which calls for right and immediate action on your part, you will be able to build a body which will stand the strain of the coming pull of forces, without being torn apart.

The defection of one member should sound the rallying-cry for the rest, to battle for the preservation of the whole.

Man always gets what he demands, and the demand is made by his own obedience to Divine law; and in no other way can he obtain satisfaction of demand, but his motive for the demand determines its final result.

There is a place, an opportunity, a certainty for every faithful disciple in the Temple of the People. He may have to win that place through his own heart's laceration—but win it he will—if he is faithful to his trust.

Having won it, he must be prepared to hold it at all costs, and the costs are generally heavy, for no man ever rose above his fellow men, without arousing the emissaries of the Black Lodge to action through his erstwhile companions.

This is due to the inevitable effect of the action of the law of Balance, which works for the proving of the tool it has created and raised to the proving point. Having won his place, man must prove his right to hold it against all comers who would rob him of it.

I have scarcely ceased from telling you, during the last decade, that your right to the protection and help of the White Lodge, and what is of much more importance, the possibility of preparing as it were, for the coming central figure of a new humanity, rested upon implicit obedience to the laws laid down, and not upon the action of any personality.

We can easily displace one or a dozen disciples from positions which have been usurped or misused; but we cannot form the

Guardian Wall for that Great Center, the coming Aviator, without the suitable, steadfast, coherent stones (disciples) with which to build it; and without that Wall no such Center can maintain individual form and carry out a divine purpose while in that form, for any length of time on the physical plane.


Never let anyone persuade you that a single point of the six-pointed star, which symbolizes the Temple of the People, can be broken down, and the body of the star still be held intact by you.

It is possible, humanly speaking, that the representative of some one point may be removed by death or otherwise, and some other disciple moved up to sustain the same point, but the latter action can only be taken by us who are building the form,—and taken in no uncertain way.

What I have said in relation to form applies just as certainly to the new political parties forming in every government in the world as it does to the Temple of the People.

With all the basic truths of Socialism, it can never come into full power in any nation until the central cell—the nucleus—the right man takes his rightful position, among his fellows, with six adherants, equally rightly placed.

The Divine law governing construction of form will nullify every effort, until that hour strikes, and the rebellious,—the anarchistic leaders of the minority, who are always in opposition to that law, will bring into effect that which must inevitably follow upon the manifesting of such a man, i. e., division of interests; and thereby will set in action the forces which will bring success or failure to the body as a whole, and in either case great suffering to the world, which will last until the law has eliminated the destructive forces or has changed them into constructive forces, and the government of the Nation is carried on by those who recognize the Father—Motherhood of God and the Brotherhood of Man.

H.—

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EDITORIAL MIRROR.

The Temple Wheel of Light!

What use am I now making of my soul? that is the question. Put it to yourself at every turn and ask—How goes it with that part of me, known as the governing Inner Self? Whose soul have I now? the child's? the lad's? the woman's? the tyrant's? the cattle's or the beast's? *** Repeat impressions, and your understanding will assimilate itself to them; for the soul takes the dye of its impressions.—*Marcus Aurelius*.

The tenth annual convention is still operative in its inner and outer effects, disseminating the holy forces generated and set into action. Never was the Temple aura in a purer, more serene condition, and the new cycle opening is bright with promise.

On an inner plane the Great Book of Record has been opened with clean pages and what Templars and chelas and disciples do from henceforth will determine the characters to be written on those Pages of Whiteness.

The TRUE must always have its imitations which are the shadows of the Light. And so with the Temple of the People, which is a movement under the direct control and influence of the Masters of the White Lodge. Since its birth on this plane ten years ago, more than one has entered the ranks and fired by ambition and other motives, has gone out an attempted to form another organization by filching a following from the Temple; also using the Teachings *verbatim* or in some modified form as their own. Thus have grown up some misshapen and illegitimate "Orders" of this, that or the other Thing.

These *pseudo* orders attempt foolishly to imitate the Temple plan of organization, often using the same terminology as if that would make their falsities genuine. The Masters however can always protect their own plans and these imitators have no con-

cept of the real plan of Lodge Degrees nor the Forces belonging to each. The little that has been put forth through the Temple so far as organization of Degrees is concerned is purely tentative and probationary and the very fact that there have arisen those who have shown it is possible to abuse apparent knowledge put into their minds is sufficient evidence that the real plan of the Great Lodge has never been revealed to such. The real plan will only be revealed to the real ones, those who would be incapable of treachery and misuse of knowledge and power gained.



Here is where so many misjudge the Temple work, judging it by the masks—personalities—the Masters must wear or use in order to sift and *sift*—until the real nucleus is ready for action. Not until then will the Place of Initiations be revealed, or the real Temple of Light be made manifest both as to its inner lines of force and its outer architectural proportions.



Spiritual attainment is not dependent on intellectual power, nor upon ability to look into the astral or any kind of Light. It is dependent upon heart knowledge alone. This means the feeling and realization of BROTHERHOOD and love for all HUMANITY. It does not mean hating your brother whom you have seen and professing to love what you have not seen. Real brotherhood means action, not sentimentality.



"Psychic idiotic flapdoodles," H. P. B. called them—those who chase moonshine and *ignes fatui* over astral voids and vasty deeps. There is no barrier to real spiritual attainment like the psychic bar. No easier Door to the Light than the simple Door of Brotherhood
W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 66

THE CHILDREN'S OWN STORIES.

THE TEMPLE OF LIGHT.

I went to a beautiful Temple of light,
You never have seen such a beautiful white.
In it are fairies as white as the snow.
And they are all happy and useful you know.

They clothed me in a robe like the sun,
And by the love fairies it was all spun.
Then they took heart cleanser and made my heart bright,
And the Builders' Star shone forth its wonderful light.

LILLIAN TANQUARY, Denver, Colo.

THE BLUE FLOWER.

Once there was a poor shepherd that took care of a flock of sheep, and on cold days he wished he had a lot of money so he could go in the house.

One morning he was going up the mountain and he stopped and began to sing. Pretty soon he saw a beautiful flower just as if the dew from the June sky had fallen upon it.

As he was picking up the slender stem he saw a door in the mountains and he went down. It led to the mountains but it was a dark narrow path.

He went along and pretty soon came to a beautiful hall all filled with chests and there sat an old man in a chair by a table.

He was old and his face was wrinkled but his eyes were bright and kind. He wore a black pointed hat and he had long white whiskers.

The man said, "Take all you want, but don't forget the best."

So the shepherd laid his flower down on the table and began to take the bright diamonds and shining gold.

Again the man said, "Don't forget the best."

So the shepherd began taking the largest pieces of gold and diamonds. Then he took off his hat and began taking more. When he began to go he found he could hardly walk it was so heavy.

Then the old man said again, "Don't forget to take the best."

Then the shepherd went up and was going home when he looked back and saw that the door was not there.

He had forgotten all about his flower, that was the flower key that opened the door.

He then felt his pockets getting lighter, and his bright diamonds and shining gold all turned to leaves, stones and pebbles.

He was poorer than ever.

MINA KELLER, Syracuse, N. Y.

TEMPLE BUILDERS.

Temple Builders gathered here,
Studying with right good cheer;
Learning jolly lessons, O!
Singing songs and playing O!
Finding sunshine everywhere,
Earth and Water, Fire and Air,
Love and Sunshine are the same,
Temple Builders is our name.

MARGARET AND MOTHER PARSONS, Syracuse, N. Y.

Ernest Meister, of Meriden, Conn., writes, "Mamma says if we **always** do what is right and listen to our conscience, and show a **good** example, we will soon have more Temple Builders.

We go out in the country most every Sunday to learn Nature's **laws**. We have very interesting lessons every Sunday.

THE GEOGRAPHICAL CHILD.

The earth outside is like a nut,
And inside full of flame;
They say it's like an orange, but
It doesn't taste the same.

The Arctic circle is a swing
That teacher makes with chalk;
It's not a very pleasant thing
To go there for a walk.

Volcanoes vomit melted stone
And ashes blazing hot;
It seems to me I'd hate to own
A stomach like they've got.

The sea is water by the sand,
And very seldom dry;
It looks like blueing water, and
It tastes like when you cry.

A valley is a streak of land
That's something like a trough.

And if you get it on your hand
You have to wash it off.

Why France is buff and Russia blue,
Nobody knows, perhaps;
But any one can see it's true
By looking on the maps.

Geography, geography is such a pleasant study,
It tells you why the ocean's dry,
And why the desert's muddy.
I study it at morning and at afternoon, and then
I keep the teacher in that I may study it again.

E. V. COOKE.

CONVENTION ECHOES.

The following taken from letters read at the recent Convention are given space in this October ARTISAN as it was not possible to include them with the September issue. Both Mrs. Munday and Mrs. Myers are warriors of the Old Temple Guard and were called by the Master to help found the Temple in the East ten years ago:

To the Members of the Temple of the People in Convention assembled.

My Dear Brothers and Sisters:

Again it is my privilege to send you hearty greeting. I am sure we all feel joy and encouragement in the knowledge that through the terrible stress and strain of the year just passed, The Temple of the People, stands to-day on a surer footing, a more staunch and earnest endeavor, than ever before, and the trials and suffering have had the effect of binding together the hearts of its true and loyal members, cementing them more closely in the bonds of true Brotherhood, and we are ready to start another year with our armor clean and bright, ready to meet and conquer whatever foes we may encounter on the way. I think most of us have come to realize the fact that the Great Cosmic Key-note has been raised to a more rapid rate of vibration affecting all manifested things. The Great Law is separating, classifying, and adjusting this vibration to meet the conditions of life everywhere, thus "raising the pulse of the Cosmic Heart"; and if humanity are able to lay hold of their opportunities and rise to a higher rate of development, they will shortly find that the dark forces of life have less power over

them. But in making the effort to adjust themselves to these new conditions and feel at home in them, owing to the quickened impulses in man in his mad rush to find his equilibrium, he is liable to be led astray and succumb to the dark forces of life. Being part and parcel of the whole, these higher vibrations affect him on all planes of his being, Spiritually, Mentally, and Physically; and as the forces controlling these more rapid vibrations are much stronger because more rapid they act upon the weaker part of man's nature where there is less resisting power, drawing him away into by and forbidden paths which to my mind accounts for the seeming increase of crime and death in the world to-day. As we look the world over, we see the effects of this because man's lower nature is roused past the ordinary power of control and so must give way under the greater pressure; causing them to commit actions which, under ordinary conditions of their past lives, would never have been thought of. So in our Temple work: it seems absolute selfishness and treachery to persist in any course of action which must hinder or obstruct the cause we are aiming to support. If we carry this argument into the realm of disease we find that those who cannot assimilate these higher vibrations become nervous wrecks and finally succumb and pass out of the body. Physicians note these changes; they will tell you that "times have changed," and that medical science is trying to evolve newer and better methods to meet these changes, but they hardly realize the cause lies in the fact that the world is compelling them to find remedies to meet this change in the condition of the physical body. We are passing *In* not *Out* of life, we are finding there is more to us than mere physical existence. When the Mind of man is able to adjust itself to these higher requirements it will aid and assist the body through its atoms and molecules to adapt *themselves* to the new spiritual conditions. It will require great strength of character to rise up to these new possibilities, but it can only be accomplished through the blending of the human will with the Divine or Spiritual Will; thus establishing a healthy condition of mind and body through which the "forces of Love and Law and Life" can flow unobstructed, thus enabling man to lay hold of that "Spiritual Essence which shall make him FREE." All through the Temple teachings the Master has been trying to point out the way, and prepare the members to meet these great Cosmic changes. Those who have listened and obeyed the Instructions will have received help; but those who could not wait to see the great plan unfold have become discouraged and turned back; while others not satis-

fied to control their ambitions and watch and wait until the proper cycle rolled round, have spent their time in belittling and criticising those whom the Master has appointed to carry out the work. But it is no use for such to pit their puny strength or desires against Evolutionary Law for they can accomplish nothing. They may obstruct and perhaps hinder the work, but at the same time they are hindering their own advancement, which it will take ages to regain. I would say to such: stop where you are; find the true life in yourselves; adjust your life to the new harmony; and throw aside selfish desire and ambition, for no man can ever hope to attain to spiritual place or power until he has won the same through renunciation, sacrifice, OBEDIENCE, and true HUMILITY. How many of us are willing to "Let go" of our Gods, our life, our possessions, our friends, as our Master has told us, and through *honest*, sincere desire, tune our lives to the new key-note of "loving our neighbor as OURSELVES," which means "doing unto others as ye would that they should DO unto YOU," remembering that the Law "Whatsoever a MAN SOWETH, THAT shall he also REAP," is IRREVOCABLE; when I say we have made these conditions the LAW of our life, we shall find that we have raised ourselves to a higher key-note.

How many of us are ready to sacrifice "all we have, and all we are" to the service of the Temple and let it become a living exponent of the truth and righteousness we have pledged ourselves to become? Otherwise what is the use of saying "I believe that in me dwelleth every good and perfect spirit," if we show just the opposite in everything we do or say? Let us begin NOW to renew our vows, and express in our lives FAITHFULNESS to the Agents of the Temple, Faithfulness to the Masters, Faithfulness to the Lodge, for only through such faithfulness can we become at home in the higher rate of vibration in which we are now struggling, while the Temple ship is tossed up and down, every board creaking with the strain, every rope of which is held taut, let us rouse ourselves and hold fast to the rudder, keeping our hearts firm in trust and love, and our eyes fixed on the "Light which never fails," so shall we arrive safe in the Harbor and Haven of Eternal peace and harmony.

I pray from the depths of my soul that all your deliberations may be guided and directed by those high vibrations which ARE Love, which ARE Truth, which ARE Harmony.

In love and true devotion, I remain Yours Eternally in the bonds of Brotherhood.

EMILY K. MUNDAY.

My Dear Brothers and Sisters of The Temple in Convention:

Again the great Life Cycle has brought us to the days set apart for the meeting of "loyal souls and true," and again it is not our privilege to be with you.

Written words convey but feebly our interest in The Temple as a whole, and in each member thereof. Would we could be with you and speak face to face.

In the very first issue of THE ARTISAN in 1900 are these words:

"This is the great battle of evolution, the battle between Black and White, in which each soul must take part whether it will, or nay. If your aura is charged with the forces of hate, with evil desires and imaginings, just that much of you belongs to the Brothers of the Shadow, and the Great Disintegrator can at will call on and marshal such forces with hosts of like nature against the power of Good. If, on the other hand, your aura be filled with heart-force, with pure, unselfish love for others, for humanity, the Masters of the White Brotherhood can call to their aid, and use these White Forces for the help of this and other worlds."

And again, "The fundamental law of all manifested life is Brotherhood."

You may remember that Joshua said "As for me and my house we will serve the Lord." To each of us comes the great moment of choice as it came to this great soul.

We who have signed the Temple pledge and who have sung the Consecration Hymn, have promised to devote "all we are or hope to be" to the service of Truth, Love, Justice, to the work of the Masters of the White Brotherhood. Each has promised to fill his aura with "heart-force," "with pure unselfish love for others, for humanity." And to his higher self each must give account in a day of judgment. Our earnest desire is that each may be able to render such an account of his stewardship that to him shall be said, "Well done good and faithful servant, enter thou into the joy of thy Lord."

We have often been told that to the servants of the Great White Brotherhood come growth in all that is most desirable. To such come "peace, joy, long-suffering, self-control, gentleness, goodness, mercy." Such servants can ever climb higher and higher towards the great consciousness of the One oneness of all Life—to the great fact of Brotherhood, towards what has been termed Cosmic Consciousness. Then no more rebirths on the lower planes of Being will be necessary, and that soul can choose to clothe itself, and to work in a purified body for the elevation of his race.

Nothing short of this can satisfy any of God's children; they are ever reaching out to find rest in this great knowledge, as are the particles of steel to rest on a magnet. The God within each of us constantly works to unite with the God without, and so to manifest Himself back to Himself. This to us seems to be the great reason for manifestation.

That each dear Temple child may make this great choice is the constant prayer of your sister,

FRANCES J. MYERS.

ADDITIONAL BOOKS OF INTEREST.

"FROM THE CAVES AND JUNGLES OF HINDUSTAN." By H. P. Blavatsky, has been reprinted. Full of interest, being the reprint of articles originally written by H. P. B. for a Russian magazine. of her journeys in India. There is much between the lines of this work for the occult student. Price, \$2.00; cloth.

"THE AWAKENING," by Mabel Collins. An essay, of which the author says "An attempt to make clear to the mind of man the mystic reality which is typified by the daily awakening of the physical senses, and the daily wonder of the dawn." Cloth, 75 cents.

"THEOSOPHY AND HUMAN LIFE," by Annie Besant. Treating of the relation of Theosophy to Religion, Sociology, Politics and Science. Cloth, 75 cents.

"TO THOSE WHO SUFFER," by Aimee Blech. Translated from the French. A helpful book of 95 pages setting forth some of the fundamental teachings of the Wisdom Religion, especially with regard to Karma. Useful for new students and inquirers. Cloth, 50 cents.

Any of the above books may be ordered from the Halcyon Book Concern.

We are glad to give space to the following communication from Bolton Hall, the well known writer on economic problems.

Many persons wish to see "A Little Land and a Living," which is really a more advanced book than "Three Acres and Liberty," who do not wish to invest in it.

You see, not being known as an accurate observer nor as a practical agriculturist when the Macmillans offered to publish the first book, I did not venture to state the whole truth about the profitable possible productiveness of land,—it would have been scoffed at.

For instance, the average crop of strawberries in New Jersey (which with North Carolina is now the great strawberry State) is about three thousand quarts per acre. When I said that eight thousand quarts might easily be raised, people opened their eyes as far as was polite, because they know that many growers have made money and think they have done well with five hundred quarts.

In "A Little Land," however, I felt safe in citing a verified instance of over twenty-four thousand quarts per acre produced commercially on Long Island. The grower claims that he has raised forty-two thousand quarts per acre and that it paid better than the smaller yield.

Now I want people to read that book: So if anyone will enquire for it at all the public libraries within his reach if there are any, does not find it, and will send me the names of the libraries that have not got it, I will lend him (or her) the book sending it by mail and trust to his native honesty (or hers), and to his (or her) interest in others reading it, to return it to me by mail when he (or she) has finished with it or within two months.

BOLTON HALL,

56 Pine Street, New York City.

TEMPLE HOME ASSOCIATION NOTES.

The pottery project is steadily advancing toward material expression. A group of workers have been organized who are now engaged in raising the necessary capital to equip an experimental plant. This group will operate under the name of THE INDUSTRIAL SCHOOL OF ARTS AND CRAFTS. Under this plan other industrial phases may be engaged in as circumstances may justify. Any who wish to know more about this project or to render financial or other help should write to Headquarters for information.

Members should not relax in helping the Association branch of the Temple movement as it makes for building up the right material conditions according to the Lodge plan given us—a plan which must ultimately benefit not only every loyal member but build the Centre of Light through which the Great Ones will actively and directly work in the New Cycle for the New Humanity, now being born. All members who can possibly do so should own a membership in the Association, and so not only help to that extent financially but also add their moral and inner force to that phase of the Temple work.

The Halcyon Clarion is meeting with general favor and is doing good work. The matter in the *Clarion* is designed more especially for local conditions consisting of items and news that could not be given space in THE ARTISAN. Members who feel they would like to keep *en rapport* with the local conditions at the Centre will find the *Clarion* just what they want. The *Clarion* is printed regularly and issued on the first of each month. Price per year, \$1.00. Address *The Clarion*, Halcyon, Cal.

The Temple Home Association is offering four acres of orchard land above Arroyo Grande for sale. In addition to the apples and pears on this land last spring, fifty walnut trees five years along were set out. The land is of the finest and has water rights that go with it. Price \$3,000.

IMPORTANT!

All friends and comrades who are keeping up with current affairs, especially in land values, know something of the rapid advance in all real estate on the California coast, within the last few years. Much land is changing hands and large sections are being sold for various purposes, and more recently such sections are being planted to eucalyptus groves which will take eight to ten years to fully develop, but which are expected to yield large returns owing to the scarcity of wood in Central and Lower California. This shows the confidence of the people in even the poorer qualities of land of this state and the better qualities increase rapidly in value. We refer to this particularly at this time it being one of the "straws that show which way the wind blows" in the line of safe real estate investments and to urge any of our members who have money lying idle or at very low rates of interest to help us to obtain more land that is so much needed by us, and at the same time, make their own interests secure; and especially would we urge those who are in a position to do so to take up those of our mortgages that are in the hands of outside people.

These are first class investments being first mortgages on improved property and if they can be secured by members at a rate of interest which would make it possible for us to use the difference in securing more land while it is yet possible, it would be to the great advantage of all concerned.

The above means especially at this time, that if any member has money to loan the Association at four or five per cent interest.

it can pay off mortgage indebtedness which it is now paying larger interest on and give the member the mortgage instead. Any mortgage of this sort will be first class and the land securing it worth several times the amount of any mortgage put upon it. The Association, in other words, is making every endeavor to reduce its annual interest, and if this can be reduced to the minimum the whole work receives great benefit. Any members able to help in this way, which means making a safe and interest-bearing investment should write the Centre for particulars.

GUARDIAN-IN-CHIEF.

TEMPLE ACTIVITIES AND NOTICES.

Mr. F. Marion Campbell, of San Francisco, was at the Centre during September looking over the ground on the pottery idea. Mr. Campbell represented the group of people in the northern part of the state who have this project especially in hand. Mr. Campbell was certain that the Centre possessed fine opportunities for industrial and business success along various lines. More anon.

* * * *

Brother Moss, of Stanford University, Palo Alto, spent "between trains" during the past month. Brother Moss will come again.

* * * *

William W. Kent has been appointed to fill the position of Temple Scribe since the passing of Brother Harris from this plane. In the future all correspondence relative to the Scribe's office should be addressed to William W. Kent.

* * * *

Sister Ida J. Wilkins left on October 1st for a trip across the continent. She will visit all possible Temple Squares and members en route east and returning, and on the Atlantic side spend a month or more in doing Temple work. The trip will probably take about three months.

* * * *

The subjects considered by the Temple Builders during the past month at the meetings held in Hiawatha Hall were: "Love Ye One Another"; "Words of Force"; "The Rheingold"; and "The Vow of Poverty."

For Temple Dues and Helping Hand contributions, make money orders payable to Jane W. Kent, Treasurer.

* * * *

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to the Temple Home Association.

* * * *

It is requested, that in all cases of changes of address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured.

TEMPLE SCRIBE.

IN MEMORIAM.

On the morning of the 30th of August Charles L. Harris passed from this plane of action after an illness of seven months at the Halcyon Sanatorium. The cause of death was a chronic and incurable liver ailment. Mr. Harris was 68 years of age and has been living in this section since 1903, coming to the Pacific Coast with other Temple members at that time to help start the work in this section.

Mr. Harris was born in Albany, N. Y. Was educated there and has all his life done clerical work. During the Civil War he occupied clerical secretarial positions in the United States navy and at that time was with one of the U. S. N. vessels on an extended cruise to European waters and cities. Burial was held under the impressive Temple funeral services. Interment was in the Temple cemetery.

Though Brother Harris is temporarily removed from this plane of action, his soul is marching on under the protection of the Great Lodge and in his inner body will continue to serve in even greater activity in the Sacred Temple work which was so dear to his heart and than which to him nothing was more important, soul inspiring and worth while. Let all Templars hail this devoted brother as he starts his work on the inner realms.

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Behold, I give

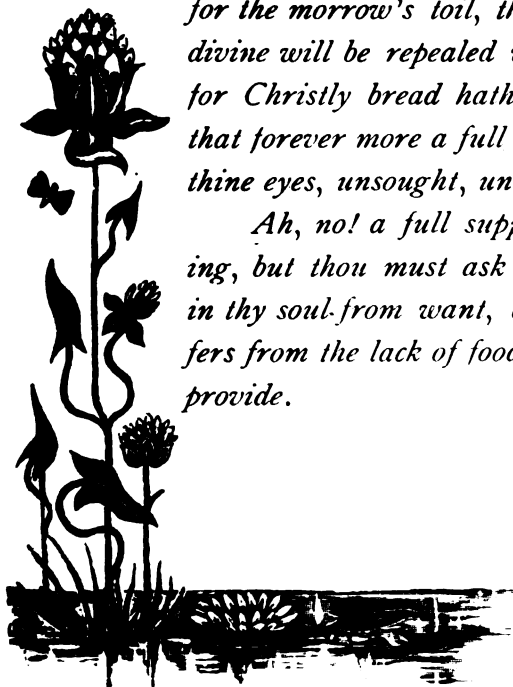


unto thee a key.

ASK AND RECEIVE

Thou who knowest that all life is ceaseless, pulsing motion, knowest that a sun must rise and set each day, that every heart beat is in perfect time and rhythm; thou, who knowest well that food of yesterday will not sustain thy body for the morrow's toil, thinkest thou, the law divine will be repealed when only once a cry for Christly bread hath passed thy lips and that forever more a full supply will be before thine eyes, unsought, unasked by thee?

Ah, no! a full supply awaits thine asking, but thou must ask EACH DAY or suffer in thy soul from want, as now thy body suffers from the lack of food when thou dost not provide.



FROM THE MOUNTAIN TOP.

The eventide of a cycle has passed and the rays of the morning sun of a new cycle are tinging the horizon of your lives. Whate'er of shadow still remains in memory's vaults, will help to soften the aftermath of the high noon days to come, and serve as a screen on which to limn the outlines of a higher ideal than those you have pictured in former days, if so be you have gained the Spiritual Will that can wield the brush of pure Desire aright. But, Beloved, bear well in mind the note of warning I now sound—Never dip *that* brush in the heart's blood of another human being. That blood would darken and spread o'er the form you limned till naught but a dull, red smear would remain to mark its place.

With brave, strong hand, dip the holy brush into the infinite depths of Love's sacrifice of Self, draw the lines straight and true by the rules of the Higher Self, and an Ideal will flash forth upon that screen of the Soul, too strong, too beautiful, mayhap, for other eyes than thine to bear, yet pregnant with a radiant stream of life that, being born, will reach and feed all starving hearts within your sphere of touch.

 THE SOUL REDEEMED.

TEMPLE TEACHINGS. OPEN SERIES, NO. LXXXVIII.

As far back in the annals of time as sacred and profane history can take you, and æons before any of the records now recognized as authentic history were even thought out and tabulated; at a time when only the records of the astral light were available for research, the thinking animal man destroyed his opportunity for rapid advance in the life scale by persistent disobedience to one divine law, the Law of Unity; and the same sad tale with all its ghastly details will sometime be recorded of the present generation. No matter how great the issue, how terrible the results both to themselves and the unborn races which follow them, personal ambition, lust for power or place, hatred with its brood of devils, will turn away the sheep-like masses of human beings into separate channels, and nothing can hold those so actuated to the one great underlying principle of progress.

You have only to consider what the world would now be with all its races united on one fundamental principle; for instance, the principle of Justice, and then consider the now ruling injustice, to gain some concept of the mighty change that would occur in all fields of life.

The one unending riddle of the universe is the hidden cause of the blindness of mankind. Why is it that man is willing to suffer and make others suffer age after age when it could be prevented by just being true to the principle of unity. Once perhaps in a century there arises some man, some woman, who has seen the light and will not permit either the lower self or the temptations of others to lead them back into the darkness by repudiation of that one great law.

A man or woman who persists in being true to the Higher Self, who cannot be deceived by the specious tales of others, that one takes his or her place with the Initiates of the White Lodge when his trial is over as surely as tomorrow's sun will rise in the east. This does not mean that such an one is blind to the evil committed by others, or to personal weakness; it only means that, having seen the light, he becomes a part of it, and no matter what darkness reigns in the hearts of others the power to stand by and see divine justice work out its decrees year after year has been won. He can see his fellowmen fall and rise again; can see the dearest things in the world taken away from him, perhaps unjustly, but still can say in his heart, "I know that my Redeemer liveth." I have *seen* the light of His truth and I *know* there is no shadow of turning with Him. I will not be false to God and my own Higher self by being false to my brethren, false to the vows I have spoken, false to the principle I have founded my faith upon.

There is no more chance for a further step in development to the man who persistently lies to his Higher Self and his fellow creatures by willingly breaking his solemn promises, until he has retraced his way in sackcloth and ashes and made good those promises, than there is for him to leap over the sun. He can deceive himself very easily if he is not grounded in the principle of unity, but every time he tears apart two souls or more that have started right in an effort to attain to wisdom he places a bar across his own path and can never gain another step up the ladder of his personal development until he has brought back those souls to the point of divergence. It would not help him in the least if he gave his body to be burned, all his possession to the poor and groveled in the dust, in an effort to escape the results of his act. Nothing less than reparation would avail. He has committed the unforgivable sin against the fundamental law of life, the law of Unity. The gravity of the offense calls for a correspondingly full atonement.

TO MY DAUGHTERS.

Pray God to keep you from the falling of the curse that all too often blights a woman's life and leaves her but a similitude of the truly feminine; the curse that blinds her to her own limitations, and above all, robs her of her divine birthright.

When the gifts, the graces, and beyond all else the interior qualities which set her apart from the rest of creation are prostituted to unworthy ends, the power of intuitive perception and application of the normal methods by which the feminine attributes can be raised from the mediocre to the highest point in the scale, must remain undeveloped and crude.

False impersonations of the divine attributes of purity and loyalty, which qualities or characteristics spring from the action of lower desires in woman, may deceive her as to their real nature for a time, and even all others among her associates save the man she loves, or who loves her, but that very force of love soon tears the deceptive mask aside and shows her superficiality. However gross may be the man, he creates an ideal and clothes it in the form of the woman he loves. That ideal is destroyed as soon as lower desire gains the upper hand in the contest between virtue and vice—between the real and the unreal. He may even deceive himself for a short time into believing that it still exists, but it is only a similitude of the real ideal that still lives in such an instance and the frivolous, over-sexed nature of the woman soon palls upon him, satiety follows and finally utter disgust.

There are few exceptions to this rule among the masses of the present age, and as soon as such a woman comes to a realization of the truth she either gives way to despair or in fury seeks revenge for wounded self conceit and pride, and becomes frankly intolerant of and uninteresting to other women. She is either ill at ease or apathetic in their presence. She will preen like a female bird at mating time, using hands, head and eyes to attract attention when a male enters the room. She seems neither to sit or stand at ease for a moment. Every molecule of body and brain is at a tension, or the reverse may be the case; she may become the attentive, devout listener, the admiring flatterer of man's vanity, willing to "sit at his feet."

In other words, such a woman takes her color temporarily from any man she is brought into close contact with.

Ah, daughter mine, pray God to shield you from the fate that invariably overtakes a woman of that calibre.

Avoid the woman who despises or ignores others of her own sex; the woman who openly acknowledges her preference for the male by cruelly neglecting or avoiding other women, for she can give you nothing of value to you and she will not accept anything of value at your hands. Your greatest treasure, the attributes which differentiate you from her are unseen or despised, and she must pass through deep, muddy waters and swirling waves of the life stream that will, metaphorically, tear her to pieces ere she reaches the point where desire for the great Motherhood of God will awaken and lead her into higher paths.

The man or woman who condones the evil in another for the purpose of covering up his or her wrong doing; the man who becomes accessory to the evil conduct of another for the purpose of preventing betrayal of his own shortcomings; the woman who finds excuses for the impurity of another woman merely to satisfy her own conscience when that conscience accuses her of like impurity, and thus seeks license for the same, all have betrayed their birthright for trash.

At the very foundations of the soul of man there shines out the twin stars, courage and self-respect. When the light of those stars is dimmed or quenched by cowardice or self gratification, the soul is lost amid the shadows that darken the path of life and can no longer perceive the character of the beasts that beset that path. Evil seems to be good and good evil, and the soul stumbles along, falling into every trap which the demons of darkness have dug for such weaklings, releasing itself with more and more difficulty each time. Its garments stained and torn, it struggles on until the path leads out into wide waters where it becomes a derelict, a stranded wreck.

The man or woman who drags down to the use and pleasure of the physical senses the divine creative fire, against the behests of conscience, against the teachings of the Masters of the White Brotherhood, blots out his or her name from the book of discipleship.

From the moment the above mentioned twin stars shine out into the mind of man and the knowledge of good and evil comes to him with the power to choose, if he chooses evil he does so with his inner eye open. The disobedience of man to the divine laws of interdependence and mutual responsibility have helped to fill the earth with suffering and anguish, and only as he learns to obey the law can he help to remedy that condition.


As woman has been the temptation to which the lower nature

of man has yielded, it is only as woman refuses to become accessory to his fall and shows forth to his mind's eye the beauties and graces of the higher aspect of womanhood that man can be compelled to recognize and desire those higher aspects. Man will eventually either bless or curse womankind and it will be according to the extent and use of her power to dominate and control his lower nature as to whether it will be blessing or cursing.

The wrong interpretation has been given to the allegory of the temptation and fall of man. The double sexed nature of original mankind has been lost sight of. It was the struggle between the higher and lower nature of a single being that was originally portrayed in that allegory instead of a struggle between two personalities of different sexes. The lower or negative nature was the tempter because it partook more strongly of the nature of matter *at the time* the force of the whole double sexed nature swung to the lower—the negative—pole of manifestation on its cyclic round. When the same nature reaches the other pole on the same round that which was the tempter becomes the tempted; the higher, the positive, then becomes the tempter, in turn.

The correspondence is obvious. The woman of the single sexed race personates the tempter until the lower pole of her nature is reversed and she then becomes the tempted of the higher pole, man, and it is then that all the power at her command is requisite for her own salvation and secondarily the salvation of man.

The women of the present race are approaching such a period in a cyclic round, and every woman who helps to save a man from his lower self by refusing to yield to the temptation her lower nature places in her way, thus proving the existence of a higher phase of life than he has previously known, does more to save the race to which both belong than any man, however great he may be, can possibly do in the present age, and it is womankind that will be finally held to strict account for the laxity in morals of the present race, far more than man. His time will come in another age, as it came in a preceding age. The present cycle is woman's great opportunity, so again I appeal to you, daughters of the King, pray the God within to keep you clean.

H—

The Temple Artisan

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EDITORIAL MIRROR.

"I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness."—*Bhagavad Gita*.

✽

The above is a general prophecy of a profound universal truth, indicating the law and the necessity for the periodical reappearance and re-embodiment on the lower planes of the cosmos of the Manifested Light, the Son (Sun) of Righteousness. The universality of the law can be traced back to the night of time through legend and history. Krishna, Orpheus, Zoroaster, Confucius, Mithras, Buddha and Jesus are some of the embodiments of the Divine Light born from the Sacrifice of the Universal Father-Mother forces when Duration first began. This Third Principle, the Son, is the Lamb slain at the foundation of the world when God, or as the Hebrews put it, the *Elohim*, meaning forces,—created the heavens and the earth.

✽

The Siderial Circle is divided into twelve Divisions called the Signs of the Zodiac. The earth, apparently the sun, passes through these twelve signs once a year, making a terrestrial year. The Sun passes through these twelve signs—the cosmic time-piece—once every 25,000 years making a solar year. It requires about 2,000 years for the sun to pass from one sign to the next. Each sign has its definite keynote and combination of forces peculiar to it. When the sun enters a new sign after being in the preceding one from this cycle of about 2,000 years, it marks the beginning of a Messianic cycle, when it is time for a new manifestation of the Christos to give the right impulse to the human life wave according to the character of the forces which shall operate during the life of the sun in that particular sign of the heavens. About the time of Jesus, the sun had entered the Sign Pisces—the Fish—the secret symbol of early Christianity. The

sun has now left the Sign Pisces, and is entering the Sign Aquarius, the Waterman, the man bearing a pitcher of water. This sign signifies the pouring out—spiritual baptism—as the risen Lord, the sun pours out the “living waters”—Spirit—Wisdom.



“The twelve allegorical labors of the god and saviour Hercules represented the passage of the sun through the twelve different signs of the Zodiac, and corresponds to the labors and sufferings of each perfected and fully begotten soul. The same is true of every spiritual hero or Christ. He is born at midnight on the 24th of December, the shortest day and longest night. At this hour the Zodiacal sign of Virgo, the Virgin, ascends and thus he is said to be born of a virgin. The Sun’s power on our earth is at this time weak and feeble, and so likened unto an infant. He is crucified in the sign of Aries, the Lamb, and gradually ascends into the Heavens to Leo having overcome darkness and limitations of Earth.”



The Temple movement has frequently been referred to as the new St. John, the Baptist. Its great mission is to prepare the way for the next manifestation of Jesus the Christ, now due within the next twenty years. Ten years ago He entered the astral plane next the earth plane where preparation goes on for the next step to the physical plane in *power* when the hour shall strike. He will come in power and glory this time, the opposite of the lowly manger of the last. Though he shall walk among and be seen of men yet he shall not be born of woman. His body shall be physical yet different from that of ordinary mortal.



All who look forward to this divine event, in faith and hope and trust help to “prepare the Way.”

And the old shall pass away and the New Order of the Ages be made manifest. And the forces of Law, Love, and Life shall flow unobstructed. Peace will rest as a Bird on the Bosom of the Waters of Life. And the beasts which æons ago the fathers of the race took into their natures shall be tamed and subdued. The claw will be transmuted, fear be raised to trust and the lion and the lamb lie down together and a “little child shall lead them.”

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 67

NATURE'S THANKSGIVING.

On the wings of the East, the West, the North and the South, Great Nature sent forth invitation to all children, the sun-rise, the sun-set, frosts and flowers, to come to a family reunion at the glad Home Centre and join in thanksgivings and praises.

Clothed in delicate robe came the sun o'er the eastern hill-tops singing "Awake, awake, and give thanks in the warmth, light, and color of morning! At my coming birds burst forth into music, dew-drops glisten and sparkle, flowers waken with gladness, animals play in the meadows, children shout with gay laughter, and the whole world smiles more brightly. Awake, and sing joyous praises!"

"Come, nestle to sleep in my arms, in my bright red blanket of evening," sang the glorious sun-set. "Great peace do I give and true wisdom. In me the flowers find repose while they bow their heads in devotion. Birds cuddle to sleep in their nests and whisper soft notes to each other. Stars peep out one by one in rich blessings of mystery and silence."

From the North, from the North, flashed a message with words of might, courage and reverence to the Great Creator of the ice-fields. "Behold, I promise the coming of Winter, of frost, snow, and St. Nicholas! I scatter the nuts for the squirrels and bring the round, red, rosy-cheeked apple. Hurrah, hurrah for the north country!"

From the land of the South came greetings which made the Heart hold its breath and listen. Of clear skies, blossoms and fragrance, birds and delicate fancies, did it tell to the quiet listeners. Beauty, tenderness, love, encircled all of its praises.

And now, all being gathered, they sang together in chorus, the East with its high soprano, the West with its full, deep bass, the North with clear, sharp, tenor, the South with mellowed alto, until the music reached the Zenith above and descended to the Nadir beneath them, and the Centre, the glad Home Centre, was filled to o'erflowing, with life of Brother and Sister, with love of Father and Mother.

NOTE—The above is intended to suggest to the children the thoughts of a greater thanksgiving, than a day appointed by man for such purpose. It should be constant, all inclusive, belonging not only to man, but to all creation.

THANKSGIVING.

The heart of God in mighty rhythm receives, expels its own life.
In alternate pulses it terrifies and warns; compels, withdraws,
enslaves, sets free.

Its arteries flood in nourishing rivers a many-selfed being,
bearing to the great return a burden profound of earth lore,
whisperings diverse and sun-taught.

God lives! Give thanks! The dual word goes on always in
billowed motion; it sings; it carves; it drives; it labors, weeps and
smiles through all the humors deep and fearless, high and humble,
wide and bound that guide the heart of life enslumbered and
awake!

Thus the Teacher of the heart causes gratitude to know its
power, to strive against the mists of sleep.

God lives! the beat goes out,—enough!

Give thanks! The beat is done, the pulse returns, and God
Himself is known, imprisoned deep, and freed forever within the
Self eternal.

GRACE TANQUARY.

TEMPLE THERAPEUTICS.

The effect on the whole human body of the inhalation and retention of the breath as exemplified in cases of imperviousness to concussion, in levitation, etc., as has been repeatedly demonstrated, should supply needed impetus to effort in that direction, as well as to understanding and appreciation of the possibility of similar use of the breath centres in controlling phenomena of other nature, as in the case of the exercise of the power of healing.

When it is understood that the interstices—intercellular spaces—between physical cells is as great in proportion to their size as the spaces between the heavenly bodies (which are the cells of the material body of the Heavenly Man) and also the fact that there is not an empty spot in all the universe, it will be evident that there must be constant action of one or more forms of energy, throughout those intercellular spaces in a physical body, which the controlling power of the body, the Ego, might use at will if the human soul, the intelligence of the lower self, of man, is capable of forming a conscious coalition with the Ego or Spiritual Soul and thus intelligently direct and apply these different forms of energy.

Divine Breath is motion per se. By control of the breath centres, the physical engine—the lungs—in man, the forces in

action through the intercellular spaces in a body can be controlled to a greater or lesser degree, according to the strength of the coalition between the human and spiritual souls. In other words, the positive and negative aspects of human electricity can be perfectly controlled from the neutral zone—the auric centre. The union of these two aspects under right conditions results in the manifestation of a third form of energy by which the Ego can control the lesser centres of the Auric Sphere, whether the forces in action therein be of a material or spiritual nature.

The spiritual energy commonly called the Christos has absolute power over that form of force known as the force of healing; is in fact one manifestation of that energy. By faith, consecration and concentration and intelligent use of the lungs, man may raise or lower the vibrations of the forces in action in the intercellular spaces, which forces are the vehicles through which the spiritual energy of the Christos can best manifest in any of its phases or powers of expression.

The philosophy of healing rests upon the ability to expand the cells of a diseased organ, in order that the inharmonious, paralyzed or constricted atomic substance restrained therein may be expelled, or changed in character by the power of the Christos, directed by the individual Ego in concentration.

In other words, by expanding the diseased cell it is possible to drive off diseased atomic substance by the re-establishment of previous synchronous vibrations between the pranic force in the diseased cell and the same force in operation throughout the fields of space. The power of the combination thus effected acting within the blood stream is too great to permit of the retention of any such sluggish substance as that which obstructs the flow of pranic force in the diseased cell and is therefore thrown off through the various channels of excretion.

All cases of healing, spiritual, mental and physical are accomplished by the same method, whether the first impulse is given by concentrated effort of will, simple faith in God or by means of some drug which excites the action of the pranic force and thus expands the diseased cell. Hence the absurdity of individual claims to possession of the healing power, and hence the enormity of the sin of refusing mental or physical treatment to the sick who are not able to pay for it, for it is the very life of the Christos that in reality has done the healing.

“A good physician” in the highest—the Spiritual—sense of the word, is also a good nurse, and in the character of such a nurse

has a right to earn his living by ordinary methods (remuneration for treatment), by means of his profession as physician, but as a "Physician" imparting the life impulse of the Christos he has no such right, from the spiritual standpoint.

TO OUR COMRADES.

If you have been a member of the Temple of the People, in good standing for one year, the opportunity is now yours for making application for the Order of the 36.

Admission to this Order means the taking of a most serious step, and one that is fraught with lasting results to the disciple.

If you are still in ignorance of the purpose and duties of the Order and are now reaching out for a closer union with the Masters and with your comrades on the Path, it is your plain duty to thoroughly inform yourself regarding the Esoteric Section of the Temple. This you can do by personal inquiry or by letter.

All communications concerning this Order should be addressed to the Guardian-in-Chief or the Official Head.

A new circular for propaganda work is now at the disposal of the members. It appeals very strongly to older students of Theosophy, or New Thought students, as it shows the relationship between the former and the Temple of the People.

We will gladly send these circulars to all members who will use them to interest others in our work.

Every new member, and those older ones also who have not kept their ARTISANS, should avail themselves of the opportunity for securing the back numbers of THE ARTISAN in bound volumes. We still have several volumes on hand reaching from the year 1901 to the present year.

This is the only possible way of securing the Master's messages and instructions for that period, and they are of infinite importance and value to any student of life. In fact they are of such importance to a comprehension of the scope of the Temple work that we are almost tempted to say it would be obligatory for a new member to obtain them. It will not long be possible to obtain these bound volumes, so no time should be lost in securing them.

They are listed in the Book Department.

We call the attention of members, who are in arrears for dues and assumed obligations, to the present half yearly period of col-

lection. We beg that they will lose no time in remitting the same. Remember that the issuing of your ARTISANS depends upon your so doing.

GUARDIAN-IN-CHIEF.

OPPORTUNITY.

They do me wrong who say I come no more
 When once I knock and fail to find you in;
 For every day I stand outside the door,
 And bid you wake, and ride to fight and win.
 Wail not for precious chances passed away,
 Weep not for Golden Ages on the wane;
 Each night I burn the records of the day;
 At sunrise every soul is born again.
 Laugh like a boy at the splendors that have sped,
 To vanquished joys be blind and deaf and dumb;
 My judgments seal the dead past with its dead,
 But never bind a moment yet to come.
 Though deep in mire, wring not your hands and weep
 I lend my arm to all who say I CAN!
 No shamefaced outcast ever sank so deep
 But yet might rise and be again a man!
 Dost thou behold thy lost youth all aghast?
 Dost thou reel from righteous retribution's blow?
 Then turn from blotted archives of the past
 And find the future pages white as snow.
 Art thou a sinner? Sins may be forgiven!
 Each morning gives thee wings to flee from hell,
 Each night a star to guide thy feet to heaven.

WALTER MALOR.

TEMPLE HOME ASSOCIATION NOTES.

Messrs. Bone and Taylor, seed growers of Greenfield, Cal., have been with the Centre for a week during the past month looking over the possibility of forming a farming group for seed production in connection with the Temple Home Association work. Brothers Bone and Taylor are desirous of laying the preparatory lines for such a business as soon as conditions will justify.

The group interested in the pottery plan is going along trying to interest capital in the project. Something material will be started as soon as the funds in hand will permit.

The crops grown on T. H. A. land during the past season have been as follows: 16 acres of sugar beets on land rented to Japs. 15 acres of potatoes and cucumbers for seed on land rented by W. W. Kent; also 10 acres of corn. 30 acres hay on land rented by E. Conrow. Potatoes, onions, hay, melons, corn and vegetables on about 40 acres rented by the Halcyon group. The various crops have averaged well and the plan of rentals in operation this season has worked satisfactorily for all concerned. As a result of the burden of responsibility taken off the Association, each month is putting it in better financial condition, and this must lead to extensions of the work and benefit for all interested.

The Temple Home Association was given an evening by the management of the County Fair, held at Arroyo Grande, during October for the week following the 12th. A programme of musical numbers was rendered. The following is quoted from the *Arroyo Grande Recorder*:

"One of the pleasantest features of the Arroyo Grande fair was the literary and musical programme rendered by the members of the Halcyon colony. Those participating were of the best and brightest of the members, and each number was a gem in its way. The Halcyon is one of the few co-operative colonies of the many that have started in California that is really fulfilling its mission. While its ideals are high, the membership is sufficiently leavened with hard-headed, practical, commonplace folk to keep its roots firmly planted in the earth."

TEMPLE ACTIVITIES AND NOTICES.

Sister Ida J. Wilkins is now en route to the Atlantic coast visiting and contacting all the members and Squares possible on the trip. Denver was the first place after leaving California. Then Lincoln and Omaha, Neb.; Decorah, Iowa; Chicago, Ill.; Syracuse, N. Y. and thence on to the New England Centres. Letters from Sister Wilkins and the members visited indicate renewed interest in the Temple work all along the line.

* * * *

Brother John Calvin, of Fall River, is with the Centre and may remain as a permanent resident in connection with the Pottery Group, as the plans of that group materialize. Bro. Calvin

recently visited San Francisco for data regarding the pottery industry and reports the outlook as encouraging in trade lines.

* * *

Sister H. A. Farrar returned to Halycon from her visit in the northern part of the State and spent the remainder of her vacation at the Centre. She left for Los Angeles during the latter part of October—to come again next year.

* * *

Sister Frances Blaine, of Applegate, is with the Centre as a helpful working factor assisting the Halcyon staff of workers.

* * *

On October 30th, a Hallowe'en party was given at Hiawatha Hall, Oceano. Dancing was the main feature and a pleasant evening was spent by the members who attended.

* * *

Members are reminded that October is the time for the annual or semi-annual payment of Temple dues.

* * *

For Temple Dues and Helping Hand contributions, make money orders payable to Jane W. Kent, Treasurer.

* * *

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to the Temple Home Association.

* * *

It is requested that in all cases of changes of address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured.

TEMPLE SCRIBE.

Halcyon Hotel and Sanatorium

THE HALCYON SANATORIUM

Has been established for the scientific treatment of invalids, and for recuperation and rest in cases of overwork and nervous exhaustion. It is conducted as a distinctively

HEALTH INSTITUTION

and not as a fashionable resort. Regularity of life and freedom from noise and social excitement prevail, thus securing long periods of rest, while at the same time rational recreation is amply provided for. Although the comfort and welfare of the sick are first considerations, every opportunity is provided for those who desire to spend a pleasant and profitable vacation amid healthful and beautiful surroundings.

The Sanatorium buildings and grounds are situated near the town of Oceano, in the southwestern part of the famous Arroyo Grande Valley, which, encircled by hills from 400 to 800 feet high, has been aptly designated as "the rosy dimple on the cheek of creation." San Luis Bay is one mile distant, affording, with its twenty miles of circular ocean beach, one of the most delightful drives in the world, with inspiring views of sea and mountains blending into one.

THE HALCYON SANATORIUM is not a water cure, nor a rest cure, nor a diet cure, air cure, nor movement cure, for the reason that not one of these expresses the leading idea, which is

HEALTH BY RIGHT LIVING.

Obedience to the laws of life and health is enjoined as the requisites to recovery. This is an **educative** as well as **curative** process, and it comprehends the work to which **The Sanatorium** is pledged:

"Founded on Truth. For suffering ones and weary,
A home, secure from worldly care and strife,
Nature, the healing mistress, tends its portal,
Beckoning with gentle hand to paths of life."

All forms of **chronic diseases** will be received. Neuresthenic conditions and nervous diseases of all kinds, including **abnormal conditions** and habits resulting from excessive alcoholic or drug addictions, will be treated by the most improved methods and scientific principles known to **medical art**. Remedies and methods are available that will cure nearly every form of **chronic asthma**. The natural hot sulphur and alkaline springs in the vicinity are of the greatest value in aiding to cure **rheumatic** as well as many forms of **liver** and **kidney affections**.

THE TREATMENT. All the remedial agents that medical science and experience have proved valuable—the resources of **nature**, as sunlight, pure air and water, baths, the use of **oils**, electricity, the natural **radio-active forces** that **nature** has conserved in the vicinity, and equally if not more important, the **mental** and **moral forces**—are drawn upon and applied, under the direction of skilled physicians, for the **restoration** and preservation of **Health**.

For additional information, terms and rates, address

THE HALCYON HOTEL AND SANATORIUM,
OCEANO, CALIF.

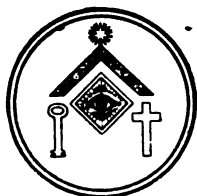
The Temple Artisan

Vol. X.

DECEMBER, 1909

No. 7

Behold, I give



unto thee a key.

WHAT DOEST THOU FOR ME

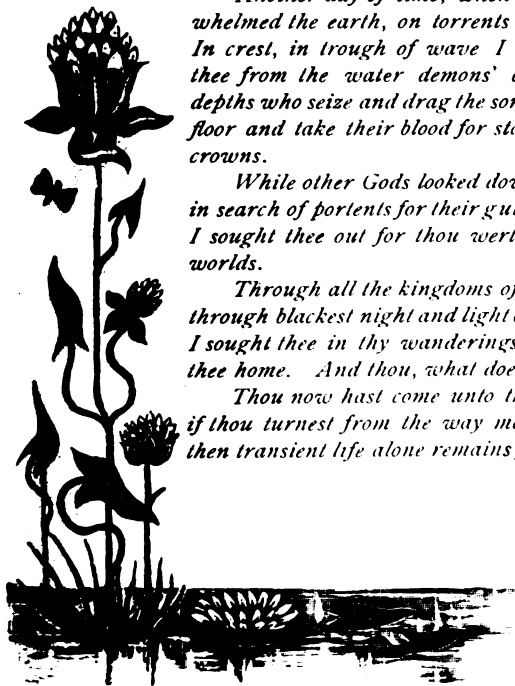
When Star struck Star and space was quivering from the shock ; while flames were flashing red and while hot metals crept in streams between the fiery tongues which leaped from place to place in search of food for burning ; I sought and found and held thee in the hollow of my hand till once again the power of Water intervened and cooled the mollen mass ; then gathered up the remnants and formed another ball on which my feet might rest the while I buill another nesting place for thee.

Another day of time, when floods were loosed and overwhelmed the earth, on torrents fierce I rode to rescue thee. In crest, in trough of wave I sought and found and tore thee from the water demons' clutch, those demons of the depths who seize and drag the sons of men down to the ocean's floor and take their blood for starring gems to deck satanic crowns.

While other Gods looked down on earth from other suns in search of portents for their guidance in the war of worlds, I sought thee out for thou wert more to me than all dead worlds.

Through all the kingdoms of the earth, in war or peace, through blackest night and light of day, in this, another age, I sought thee in thy wanderings, paid thy ransom, brought thee home. And thou, what doest thou for me?

Thou now hast come unto the parting of the ways and if thou turnest from the way marked out by me and mine, then transient life alone remains for thee.



CHRISTMAS HYMN.

Sweetheart, Sweetheart, sit by my side and sing,
No song of love, no minstrel's lay,
But a Holy Christmas Hymn,
A song as sung by the Heavenly Host,
As it gazed on a manger low
Where lay a child in swaddling clothes,
Two thousand years ago.

Sweetheart, Sweetheart, the song I wish to sing,
This poor sad world needs far, far, more
Than the treasures of a king;
The Heavenly Host hath veiled its face,
It sings no song today,
For over the earth the Christ-child blessed
Rests the curse of a trust betrayed.

Sweetheart, Sweetheart, it is such as you and I,
Who must sing that song, till its echoes reach
And pierce the brazen sky.
And bring again that Heavenly Host
To sing as it sang before:
Not o'er a child, but a man this time, in the
Prime of his Godly power.

The man of men—the Christ of God.
O, lift up your hearts and sing,
For soon again will come from on High
One, all can crown as King;
King of our hearts, King of our lives,
King of this now dark star,
King of the downtrodden races of Earth,
Our blessed Avatar. B. S.

FROM THE PLACE OF SILENCE.

TO YOU—

Comes "the voice of one crying in the wilderness."

Are you to be found among the sorely disappointed, heart-hungry souls who have long been seeking in vain for the realization of some high ideal? those who have been growing more and more dissatisfied with what life seems to offer and feel appalled at the apparent inadequacy of the present methods of Church or religious organization, Science, Art or Social conditions to satisfy the ever increasing craving of your soul for something, you know not what, something to which you can give no name?

Do you believe that you could satisfy that hunger of the soul or still the unrest which is now driving you on as with a whip lash into everything that seems to promise a change, if you might accomplish the realization of some personal ambition, the gratification of passion, or the upheaval of home, family, or business associations? If you hold such a feeling, you may be on the verge of making forever impossible the satisfaction of that hunger, the stilling of that unrest.

Perhaps you are trying to solve life's deepest mysteries from the standpoint of their effects instead of from that of their causes. It never yet has been done by man. You cannot so flout and disgrace your Creator as to believe that the all powerful, sacred and beneficent laws of universal life could bring you to your present stage of evolution and then leave you at that imperfect stage with no means by which you could carry out their decrees. Those decrees point to self-conscious attainment of the ideals which those laws have formed in your nature. Realization of present limitations may be the cause of your deep dissatisfaction with all that which seems to promise so much only to leave you more discouraged after each effort toward attainment. Yet those efforts have been gradually bringing you to the point where it is possible for you to perceive the one all important necessity for your next step, when it is presented to you rightly.

All prophecy, all revelation, even the revelations of your own higher nature, have taught that there was just one Being or one Attribute which was capable of leading or teaching you the way to all attainment. Have you ever asked yourself how you were going to recognize that Being or Attribute when it came on the scene of action?

The predictions and prophecies of the holiest, most self sacrific-

ing souls of all time; all science and invention; even the very stars in heaven, as well as the sun that is now entering the sign of the Water-Bearer, all prefigure the second coming of the Son of Man and the servant of the people, and the period of his coming. Deep unrest, widespread rebellion, passionate demands for freedom in all walks of life, all proclaim the same tidings; for without the latter the former would be inadequate. One demands and the other supplies the necessary information. The before mentioned prophecies and revelations also predict or indicate the evolving of "peculiar children," in whom the long atrophied psychic senses of the race will be again aroused and by means of whom many of the long hidden mysteries of life will be unsealed. As has also been foretold, many false teachers are appearing who "if it were possible would deceive even the elect," the prepared. Therefore, we, who bring the message that has been sent to you, can only leave it to your own soul to decide the authenticity of the Message and its application.

Thirty-five years ago there came a call from the long waiting Seers of past ages, to a body that had been many, many, years in process of preparation, to go out into the world and make ready a still larger body for the receipt and dispersion of vast revelations. Ten years ago there came another call from the same Seers, to the faithful of the first body, to stand ready to deliver to the world the message they brought and assist the people who would accept that message to recognize the Messenger when he comes. Within the last year that message has been deciphered and has been prematurely delivered by some whose inner ears were partially opened, and who, therefore, caught some portions of it when it was first delivered to its custodians.

We who send the full message to you were of the first and second bodies before mentioned. We do not claim for ourselves anything that you may not have if you will fulfill the necessary conditions. We only ask you now to review your own past spiritual experiences, the instructions or interpretations of your own pastors or teachers, the revealings of your own higher selves as to the necessity, probability, and possibility, of a return to earth of the great soul called Jesus of Nazareth, according to his own prophecy; and also, ask what is the possibility of your recognizing him or any other great soul with no more knowledge of the nature or substance of the soul or body in which he must come than the average person possesses? When one realizes that he would not be able to recognize his own father or mother without previous

association and mutual experiences, the difficulty in the way of the recognition of a Saviour or Avatar, without adequate preparation, is obvious.

Not all the paraphernalia of the heavenly spheres, the sound of trumpet or voice of angel would prove the identity of such an one, for we are told the satanic emissaries could make use of similar means. Something must be done to or within us individually to make such recognition possible and, according to the words of the message we bring to you, it is quite possible to make such preparation for the coming Christ, and to make it first in our own hearts.

Do not let any one persuade you that you must sever your connection with your own church, your own family, your own people in order to make such preparation. It is the whole world and all the people of that world that the Christ desires to gain for the kingdom of God, not merely a fraction of it. Turn to and help to carry the message into all corners of the world and so prepare yourself for recognition of the "man of the hour," for in the carrying mayhap your own eyes and ears will be unsealed.

THE MESSAGE.

Hearken, ye children of the New Dispensation! The time is near at hand when He who is to come will re-appear among men for the unification of the races of the earth. Open your eyes that they may see. Open your ears that they may hear. And open your hearts that the Son of Man may have place to lay his head, lest he pass you by and ye know him not.

Sent forth from the Temple of the People, Halcyon, California.
DECEMBER, 1909.

THE CAUSE OF FAILURE.

TEMPLE TEACHINGS. OPEN SERIES, NO. LXXXIX.

How many of your number have ever fathomed the underlying cause of some individual, family, or national effort to thwart the execution of any commonly accepted social or religious custom or law?

How many realize the futility of pitting your individual, feeble will and desire against cosmic or national Will and Desire?

You may be able to convince yourself that you are entirely in the right, and that the great majority are in the wrong, if so be you are involved in a controversy where such a question is called up; but you know you are merely trying to deceive yourself and others if you attempt to justify some personal social or religious offense, by loudly claiming the right of the individual soul to "lead its own life in its own way," regardless of the effects of its actions upon others.

You know that the soul impulse of the great majority—that interior force sometimes designated "the public conscience"—working for the greatest good of the human race, has been evolved by means of the blood and the sweat of uncounted millions of human beings—your own forebears—men and women who have gone down into the depths of hell, and who finally crawled out of those depths, shorn of everything that had formerly been held precious in their sight, and who, because of what they had suffered, had been made ready to stand at the foot of the cross of sacrifice, with arms extended in pleading to their descendants—to you and to me—that we spare ourselves and those that will follow us the needless stain, the perfectly avoidable agony, that would surely result from contemned and broken law.

When one realizes that he must pass in review before all these "souls crucified," as a rebel against established law and order, on his way to the commission of some act, which if indulged could only momentarily satisfy the changeable part of his lower nature—some impulsive act induced by the opinion he is holding at the moment—it is evident the underlying cause for the commission of that act is something deeper than the revolt against seeming injustice and wrong; and that cause lies at the base of his human nature.

There is much said in these days regarding "the rights of man," and the "Free Soul." My children, there is no such thing or creature in the Universe as a free soul, and there never has been, or ever will be such a soul. Back of all desire or demand for freedom, in the case of every normal human being, there is a still deeper desire, or more correctly speaking, a deeper aspiration—a louder cry for a personal recognition of and a closer unity with God—the Over Soul; a desire to combine individual strength with the energy generated by others, for a definite purpose, and we never can reach such unity as we desire while we willingly tread under foot the rights of the companion souls who are struggling along the path, it may be with us, crying to us to sustain them in their hour of peril.

We never can reach conscious unity with all souls until our feet are firmly fixed on the sacrificial stone at the foot of the Altar of Crucifixion; and I say emphatically, from the depths of whatever knowledge and experience I have gained with the human race, that not a single well developed, mature soul can truthfully deny its knowledge of its responsibility for others, when it bravely faces itself in the silence of its own divinity, however much it may desire to do so.

It *knows* that as long as another fragment of itself is liable to be worsted in the great fight, by anything it individually has done or left undone, or may do, that sacrificial stone will stand silently pleading for a victim, and until that victim, itself, is ready, its way to the throne of power is blocked.

Understand me, I speak not of such instances as those which occur when awakened conscience arouses the desire of a nation or a body of people for justice, and from the demand wrought out from a divine impulse, there arises an overwhelming determination to right a national or social wrong, to free a slave, to overcome the soul-killing, life-sapping lethargy, which sometimes seizes upon a whole people.

I speak of the selfish or corrupting desire of one or more, people to overrule some long established, wise, beneficent purpose, or law of a nation or race, and when unlicensed, unlimited freedom for one, means abject slavery or unnecessary woe for others who are to come after them.

If you will seek out the basic reality, the fundamental law, upon which even the most corrupt nation or race was founded, you would find that law true to nature, and to nature's God.

Had it not been so, the nation or race could not have existed for a single century; and only in accordance with a certain measure of obedience to that law, even though such obedience were rendered by a limited number, could that nation or race have any true and normal, sustained growth. You find this exemplified in the legend of the destruction of Gomorrah. Could even one righteous man have been found in the city, it might have been saved from destruction.

When the demand for such an one comes from God, think well, if you are tempted to teach that any man has the right to overrule the laws and customs of his people for his self-interest, lest you urge on a day in which there could not be a single righteous, law-abiding man left in any body of which you are a part, and that body be doomed thereby.

True it is, that "in freedom lies thy strength," but that freedom is the release of the soul from the ancient bondage of the lower self.

Having paid the price demanded by the Higher Self, by perfect obedience to the law it had previously broken, the soul is free indeed, free of all things save the Law; and having become one with the Law, through that perfect obedience, it is its own lawmaker thereafter.

H—

GRIEF'S RECOMPENSE.

The child grieves for the broken toy,
 Old age for comforts fled,
 And middle age hath grievous wrongs,
 And sorrow for the dead.

Earth-lives are links in destiny,
 A purpose to fulfill;
 Each joy or grief, refining fires
 To do the Master's will.

To mould the soul to symmetry
 Hard lessons must be conned;
 Each phase of life is requisite
 To fit for what's beyond.

A respite earned for tasks well done
 Through all the earthly years,
 The strong soul calmly passes on,
 There's work on inner spheres.

—HELEN FIELD COMSTOCK.

The Temple Artisan

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EDITORIAL MIRROR.

The Temple of the People is another name for the Church of Light that is now arisen to send out a great message and do a vital work in and for the world of Humanity.

✽

To All Templars:

Bear thou the Sacrifice into the Heart of the Great World-mother. Learn to Labor and to wait until perfect Balance be gained in Infinite Love.

✽

"But if the building and occupancy of this city be deterred, so also will be the evolution of the people themselves and mankind as a whole, for nowhere else on the surface of the earth can be verified the predictions of the discovery and use of the new Dynaspheric force which will revolutionize all Industry. In no other city can the next Avatar make his appearance among men on the physical plane. The reappearance of the last Avatar is already an established fact on the astral plane. It will become one on the physical plane when a place and a people are prepared for Him.
* * * This necessity is one of the surest warrants of the final success of the plan outlined."

—Master, in *Temple Teachings. Second Series.*

✽

Three great fundamentals run through the Teachings of the Temple: namely, The Unity of all Life, the Brotherhood of all Souls, and the Centralization of all Being and Forces in the One Supreme Being or Force.

✽

On these basic lines, pend, depend, and interdepend all the laws, teachings and truths which make up the grand synthetic system of Temple Science, Philosophy and Religion, revealing not only the laws of spiritual life, but showing how those laws have their exact correspondence on the physical and intermediate planes, and in all fields of action, human and divine.

A philosophy or a religion which does not have its root in the *soil of the commonplace* of human life, and dignify and exalt that life by the natural influx of inner soul light and love—thus raising the humdrum commonplace to express both the beautiful and useful, which expression is the true art of living—is not a philosophy or religion founded on natural or divine laws.



The great economic mission of the Temple is to bring down the highest spiritual truths to a practical expression in the household, the city and nation, in the field, farm, workshop and school-room, where, freed from sordid commercialism, the ideal becomes the practical and the practical, the ideal.



On another page of this issue of THE ARTISAN under the title "From the Place of Silence," goes forth a message to the peoples of the earth of tremendous import. The great *fact* in that message was entrusted to the Temple ten years ago, but was kept strictly within the knowledge of the inner orders and degrees. Now we are bidden to send it forth to all the world. The INNER FORCE of the great fact has been, is, and will continue to work in the life of humanity until the appointed time arrives, and the FACT will become more and more apparent in the consciousness of the race as that time nears—for this Truth belongs to the SOULS of men where knowledge is *real*, not relative. Be thou prepared when the hour shall strike!

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 68

THE CHRIST LIGHT.

How many dear children have heard the story the angel sang to the listening shepherds so many years ago?

"Behold, I bring you good tidings of great joy, which shall be to all people."

"For unto you is born this day, a Saviour, which is Christ the Lord!"

So many, many, children have heard it, and how the child Christ, with its great wondering eyes, lay in the stable with its mother and the oxen, that we could not count them were we to try.

But how many children understand just what that story means? Let us see if we can find its true meaning.

How could it be, do you suppose, that one little child could come to all people in this wide world? How could it be that every one of us no matter who or where we are may look into those baby eyes, may see the holy light about its innocent face and know that every word of the angel's song is true, and that unto *us* a child is born, just as truly as it was given to the holy mother, father, and the gentle shepherds of long ago. Would you like to know how that could be? Does it seem impossible to you?

Before you can understand you must quite forget to think about any little child that you may have ever known or seen and only think what it would mean to you to be a very, very, very, little child yourself, and what would be the very first thing you would feel as you first opened your eyes upon this world with all its people and all the things around about them.

Perhaps you think you might be frightened, or that you might be lost in wonderment of everything you saw and just want to look and look and look.

Maybe you would feel that way after you had been awake a little while, but if you could make yourself still a little smaller and catch your very first thought, wouldn't it be more like this?

Oh, how very small I am, and oh, what love has been given to me, and oh, how I wish I could share it all with every one and everything I see!

And then, maybe, you would lie back and rest in your dear mother's arms and sleep a sweet sleep of peace and dream of the wondrous things you had seen, and how you could best share your love when you woke again.

If you can do all this, if you can imagine yourself so small that you would seem to yourself as nothing, then you will understand what the angel meant by bringing the good tidings to all people; for if you can do this every one else can do it also.

More than that will happen too. You will be able to see the Child, itself, for you will have forgotten all about your own self and in every one you meet the baby eyes will look out upon you and say to you:

"Unto you is born this day a Saviour, which is Christ the Lord."

But maybe, even if you know these things to be true you will think they are very hard to do and that we can not help but think of ourselves sometimes.

You are right. It is very hard to forget ourselves, and not to want things for ourselves, and we can only learn to live for others by trying more and more each day, and that is what the Christ Child, that the angel told about, came to teach us.

He showed us how we could forget ourselves and learn to know Him by doing things for others. He told us that whenever we were gathered together as little children, He would be with us, as He was with the shepherds and the wise men of old when the star shone brightly overhead.

He comes to playing children when one gives his first choice to another. He comes to hungry boys when one gives his apple to his brother. He comes to little girls when they accomplish some difficult task or think some pure white thought,

He comes to the tiny seeds when they burst through their hard coverings and send out the first signs of life. He comes to the black soil when it forms itself into the bright shining crystals. He comes to the beautiful butterfly when it breaks the walls of its chrysalis and spreads its delicate wings for flight. He comes to the arching sky when the tender lights of morning dispel the darkness of night. He comes to all Nature whenever it opens its heart to Him.

He comes to you and to me and asks us to let Him enter, and whenever we give Him welcome and tell others of Him, His glory shines round about us.

As soon as all people welcome Him and make room in their hearts for Him the angel multitudes will sing again, praising God and saying:

"Glory to God in the highest, and on earth, peace, good will toward men."

TEMPLE ORDINATION SERVICE.

The Templars at headquarters will have good reason for remembering Thanksgiving day, the 25th of November, 1909, for many days to come:

On the morning of that day at eleven o'clock the first Ordination of the Order of Guardians of the Temple of the People occurred, whereby the Guardian-in-Chief and Official Head took upon themselves the obligations of the Order so established.

These obligations taken in public were in reality an exoteric ratification of obligations assumed in the first few years of the establishment of the work, which has advanced to the point where

the Order of Guardians, corresponding to that of the Ancient Order of the Priesthood in its original purity, has become a necessity for many important reasons, exoteric and esoteric, among which is the right to officiate in certain legal ceremonies.

The first function of their office will surely be a beautiful memory to them for it consisted of a performance of the marriage ceremony between two of their dearly loved comrades, Miss Grace Tanquary and Mr. Sydney N. Hillyard. The ceremony took place immediately after the conclusion of the ceremony of Ordination. The marriage service of the Temple is a very beautiful, simple, yet expressive ceremony, and in this instance carried more than its usual amount of spiritual and material blessedness.

BOOKS.

"Jesus, the Last Initiate," by Edouard Schure, is a graphic account of the Great Teacher, His early training and initiation by the sect of the Essenes, depicting Him as the Master of all occult wisdom, who summed up and interpreted to all mankind the doctrine of the ancient mysteries, and opened the way of regeneration to all his followers. The excerpts below will give some idea of the book:

"The Order of the Essenes constituted in the time of Jesus the final remnant of those brotherhoods of prophets organized by Samuel. The despotism of the rulers of Palestine, the jealousy of an ambitious and servile priesthood, had forced them to take refuge in silence and solitude. They no longer struggled as did their predecessors but contented themselves with preserving their traditions. They had two principle centres, one in Egypt on the banks of Lake Maoris, the other in Palestine, at Engaddi, near the Dead Sea. The name of Essenes they had adopted came from the Syrian word 'Asaya,' physician—in Greek, therapeutics, for their only acknowledged ministry with regard to the public was that of healing disease, both physical and moral. They studied with great diligence," says Josephus, "certain medical writings dealing with the occult virtues of plants and minerals."

"Some of them possessed the gift of prophecy, as, e. g., Menahim, who had prophesied to Herod that he should reign. 'They serve God,' said Philo, 'with great piety, not by offering victims but by sanctifying the spirit; avoiding towns, they devote themselves to the arts of peace; they are all free and work for one another.' The

rules of the Order were strict; in order to enter a year's novitiate was necessary. If one had given sufficient proof of temperance he was admitted to the ablutions, though without entering into relations with the masters of the Order. Tests extending over another two years were necessary before being received into the brotherhood. They swore by 'terrible oaths' to observe the rules of the Order, and to betray none of its secrets. Then only did they participate in the common repasts which were celebrated with great solemnity and constituted the inner worship of the Essenes. The garment they had worn during these repasts they looked upon as sacred and to be removed before resuming work. These fraternal love feasts, primitive form of the supper instituted by Jesus, began and ended by prayer. The first interpretation of the sacred books of Moses and the prophets was here given. But the explanation of the texts allowed of three significations, just as there were three degrees of initiation. Very few attained to the highest degree." * * *

Among the Essenes, the brothers, properly so called, lived under a community of property, and in a condition of celibacy, cultivating the ground, and at times educating the children of strangers. The married Essenes formed a class affiliated and under subjection to the other. Silent, gentle and grave, they were to be met with here and there, cultivating the arts of peace. Carpenters, weavers, vine-planters or gardeners, never gunsmiths or merchants. Scattered in small groups about the whole of Palestine, and in Egypt, as far as Mount Horeb, they offered one another the most complete hospitality. Thus we see Jesus and his disciples journeying from town to town and from province to province, and always certain of finding shelter and lodging. * * *

"In three days I will destroy the temple, and in three days I will build it up again." This was said to His disciples by the Son of Mary, the Essenes consecrated as the Son of Man, i. e., the spiritual inheritor of the Word of Moses, of Hermes, and of all the former sons of God. Had this bold promise, the word of the initiator and initiate, been realized? Yes, if consideration be taken of the consequences which the teachings of the Christ, confirmed by His death and spiritual resurrection, have had for humanity, and all the consequences his promise holds over a limitless future. His word and sacrifice have laid the foundation of an invisible temple.

* * * *

"The Divine Language of Celestial Correspondence," by Coulson Turnbull, is a study in planetary and spiritual vibrations, with an

account of the evolution and involution of the soul. Invaluable for all students of esoteric astrology in particular.

Jesus, the last Great Initiate, is published in cloth, price \$1.25.

The Divine Language of Celestial Correspondence, in cloth, blue and gold, about 350 pages, price \$3.00.

Either of above books may be ordered from the Halcyon Book Concern, Halcyon, Calif.

TEMPLE ACTIVITIES AND NOTICES.

With the Ordination of Francia A. La Due and W. H. Dower to the position analogous to the Priesthood in orthodox churches the Temple at once takes a higher status before the world. This ordination confers all the rights of priestly functions, including the solemnizing of marriages, etc., according to the laws of the State. The Ordination Service was solemn and impressive and was given by the Masters for the purpose, thus making it an ordination under the Great Lodge.

* * * *

Immediately after the Ordination, the marriage of Comrades Grace Tanquary and Sydney Hillyard was solemnized, both of the newly ordained ones officiating according to the Temple marriage rites. Resident Temple members were present at the ordination and marriage and the good will of all, with the Temple blessing, should impart a strong force of helpfulness to our newly united Comrades in all their high and earnest aspirations and efforts to help the Temple and the Masters uplift humanity and all human conditions. It is to this end that their lives have been unified and dedicated.

* * * *

Comrade Mrs. D. A. Munger, of Palo Alto, dropped in on headquarters on the 24th of last month and remained several days.

* * * *

The Temple Builders gave a Thanksgiving entertainment at Hiawatha Hall, Sunday evening, November 21st. The program consisted of four plays of one act each, all embodying a principle of co-operation according to the Temple philosophy.

Carl Dower, of Syracuse, N. Y., nephew of Dr. W. H. Dower, is at the Halcyon for the winter.

* * * *

The Message in this issue of THE ARTISAN "From the Place of Silence" will be printed for free distribution. Members may have as many copies as they think they can use, by applying for same.

* * * *

Members and other readers are requested to send to the Scribe lists of names and addresses of any to whom we may mail the above Message and other propaganda literature. Please respond to this request as it is important to the work.

* * * *

Members are reminded that October was the time for the annual or semi-annual payment of Temple dues.

* * * *

For Temple Dues and Helping Hand contributions, make money orders payable to Jane W. Kent, Treasurer.

* * * *

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to the Temple Home Association.

* * * *

It is requested that in all cases of changes of address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured.

TEMPLE SCRIBE.

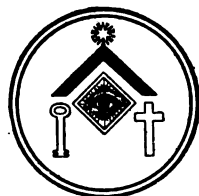
The Temple Artisan

Vol. X.

JANUARY, 1910

No. 8

Behold, I give



unto thee a key.

LIFT UP THINE EYES.

Lift up thine eyes, O man,—O little man. Lift up thine eyes that so thou may'st behold the Angels of the spheres; the Holy Ones who rode the crest of fiery billows set in motion by the Sons of Flame long ere a thought of thee had crossed the mind of God.

Look-up, that so perchance thou may'st catch the pitying glances cast on this dark star in passing, by those angel hosts.

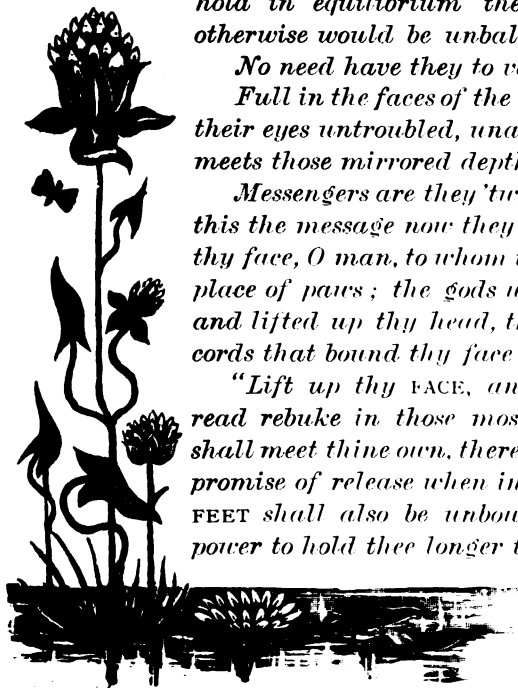
Tied to the same Wheel of Life as thou, yet tied by their own will, midway between the heavens and earth they circle round to hold in equilibrium the lesser worlds which otherwise would be unbalanced.

No need have they to veil their eyes.

Full in the faces of the glorious suns they look, their eyes untroubled, unashamed by aught that meets those mirrored depths.

Messengers are they 'twixt Gods and men, and this the message now they bring to thee: "Lift up thy face, O man, to whom the gods gave hands in place of pairs; the gods who set thee on thy feet and lifted up thy head, the gods who loosed the cords that bound thy face to earth."

"Lift up thy FACE, and even should'st thou read rebuke in those most holy eyes, when they shall meet thine own, there also wilt thou find the promise of release when in the days to come THY FEET shall also be unbound, and naught have power to hold thee longer to the earth."



THE HOLY PLACES.

"Lovest thou me?" saith the Christ. "Lovest thou me?" whispers the man to the maid who hath gained his love.

"Lovest thou me?" cries out the sorrowing mother to her wayward child. "Lovest thou me?" blossoms forth the lily and the rose, in tones of fragrance and beauty, to the sun.

"Lovest thou me?" softly calls the thirsty earth to the fast falling rain. Turn our eyes where we will, upward to the heavens or outward upon the earth, and silently or loudly, unclothed or embodied, beats the one thought—a query, "lovest thou me?" in the brain or upon the ear of all creatures; and the answer which comes swiftly and unfailingly in response must always bring a cry or moan of pain and sorrow, or a sense of joy and gladness unspeakable.

Truly is the human heart the holiest of holy shrines, when once unselfish, sacrificial Love hath entered it, and throned itself before the Altar Stone therein—a shrine at which the proudest knee may well bow low, the humblest soul prostrate itself when once the faintest recognition of the great reality behind all earthly seeming dawns upon the consciousness.

Yet, thou, O little man! in ignorance, in jealousy, in fear or in contempt of all that is obscure or hidden from thy gaze, doth laugh and make merry, slaughter and torture, weep over or imprison those into whose hearts is entering the light which always precedes the coming of God—the God of Love.

Thou dost place a ban against, or form a cordon around that shrine, and cry aloud: "Keep off, thou God of Love; thou mayest not enter in to bless that life, unless it be as *I* shall lead the way and make conditions for thee, and if thou darest to enter, I will crush thee with the law I have usurped, or kill thee in the mill of poverty and crime that I will drive thee into,"—all unaware that He to whom thou speakest is the Author of thy being—the same God—the same Love that thundered out the Law on Sinai's heights—the same who lay upon the cross and cried forgiveness unto those who nailed Him there; he who sat beneath the Bo-tree and delved into the Heart of Life, until he found the sesame to all the secret places of the Universal Heart.

Man may place a barrier between that Love and him. He may so befoul the substance of his heart that the Light of Love can only be reflected in a dim and shadowy form therein.

He may pull down the altar where the sacrificial rites have been

performed day after day, since first he saw the light, and leave but shattered emblems fouled by sensuous vileness; yea, may make that heart a rendezvous for devils, and ask the Love of God to shine thereon; yet, naught on earth or in the vast infinitudes of Motion, Time and Space can have power to cast a stain or darksome blot upon that Love, or make it aught but what it is—the holiest of holy things, the body of our Christs, the God who holdeth in his gentle hands the blessings of all life, and all fulfillment.

Truly is the heart that purifies itself, and bids Love enter and abide, the holiest of holy places. K. H.

THE OCCULT SCIENCES.

TEMPLE TEACHINGS. OPEN SERIES NO. XC.

The Occult Sciences, or Occultism, as the philosophy of the spiritual aspect of the three sciences in one, as now widely termed by students of the same, indicates its nature by its terminology.

Do you ask what of this secrecy? Are not things done in secret condemned? Does not the word open, the very reverse of secret, in connection with any phase of life convey a higher, nobler idea to the human mind? I answer, Yes, unless the student be far enough along in his investigation of the nature of the sciences under discussion to have learned that the two words, "secret" and "open" express two poles of the same thing or idea. An idea may be secretly unfolded yet the instant the idea finds expression it has become open, and when the same idea is opened wide enough it again becomes secret. It disappears from common usage by over use and becomes obsolete. It is as it were, indrawn. In other words, the idea becomes secret or open according to its effects on the human mind, and the period of its cycle of manifestation.

The Occult Sciences are secret only because the right period for their full revelation in the present Maha Yuga (great age) has not yet been reached. We are half way between the beginning and the end of the cycle which gave birth to those sciences. They are as yet only partially born, as far as the majority of the human race is concerned. We find daily indications of the opening up of interest in the minds of many in regard to all those deep mysteries of life which pertain to the Secret Sciences, mysteries partially solved in other cycles, the sciences of mysticism, psychology, medicine, art, literature, music, etc., etc., but the greater depths of those mysteries have not been sounded by the laity, nor can they be fully sounded by the latter at present or in the very near future.

The very few who have sounded the same, the progenitors or forerunners of the races that are to come, are compelled by their very knowledge of the results of ignorant or unwise speculation to keep those secrets, save as one by one there comes into incarnation a soul to whom they may be safely imparted; a soul prepared for such knowledge; a soul that has won in a previous incarnation the right and the ability to comprehend and use such knowledge.

Examples of the terrible results of prematurely imparted fragments of some occult science come under your observation almost daily, as for example in the misuse of the powers of mesmerism or hypnotism; the misuse of spiritual forces that will bring terrible Karmic results to the careless operator, and results which to the mind of the ignorant observer may appear to be disproportionate to the wrong committed, but which are not so in reality, for the crime is great.

The Temple is sometimes cruelly criticised for its seeming secrecy, when the truth is, there is not a single secret in the instructions issued or in the foundation and formation of the body in whole or in part.

Secrecy in the narrowest acceptance of the term, is the very reverse of occultism. The true Initiate will tell you that clarity, clarity of life, of purpose, of action, is the fundamental requisite of a disciple. The man or woman with a secret is the man or woman to avoid as you would a snake or a malignant, contagious disease. The man or woman who can wilfully deceive a friend by keeping secret something that friend should know, at the same time deceives himself or herself infinitely more, for the injury inflicted upon the soul substance of that friend will call for sad retribution and the demand will be paid to the uttermost. There can be no friendship between those who can permit a secret to find lodgment between them, and a true occultist is above all else a true friend to humanity as a whole and to those most closely affiliated with him in any minor division of life. But a deep spiritual truth, cannot be widely imparted for the reason that there is only one here and there who has evolved to the point where that truth can appeal to his understanding, and the Initiate is compelled by the very nature of that truth, to protect those who cannot comprehend, and therefore might ignorantly misuse it.

An unprecedented effort has been made by the Initiates ever since the first instructions were issued by them, to convey some idea of the truths outlined in the Instructions, but unless the ideas expressed therein are intuitively grasped by the student who en-

deavors to decipher their inner relationship to life, the efforts are fruitless in most cases. How can one person convey to another an idea of a formless, bodiless, yet conscious character of energy or force which cannot materially manifest its presence to man because there are no vehicles through which it can function on the plane of its operations that man is able to cognize. Yet this is a simple proposition in comparison to some of life's deeper mysteries.

Man cannot appreciate the reality of or necessity for those mysteries unless his senses of sight, hearing, touch and understanding are developed to the degree where they can become centres of contact and operation for those forms of force and energy which are the bases of the Mysteries, and which can function only through finer forms of matter; yet they are the most real of all real things.

It is dimly dawning on the minds of a few exoteric scientists that there exists a medium in and through which they individually are drifting, as might a drop of oil through the molecules or veins of a stone. A medium of so much greater density and solidity than the matter of which they are now cognizant that there can be no comparison, yet the etheric medium which penetrates and interpenetrates, or is interpenetrated by, every atom of matter is exactly such a medium. It cannot be seen, touched or heard by the physical senses, yet the soul becomes doubly cognizant of it after death when it enters upon another phase of life, the Lower Astral, and is capable of moving unhindered through the avenues which traverse that Ether. Avenues which correspond to the veins or interstices of the above-mentioned stone, yet it is conscious of a weight and heaviness or density of which it was never conscious when confined in the vehicle which permitted only one form of locomotion.

It is for the reason that the bird is more tenuous and elastic instead of lighter than is the etheric base of the air through which it travels that it can fly, and were it not for the power of attraction which holds all non-elastic forms of matter to the earth's surface while that earth is turning on its axis and moving through its orbit, man also could move through the air by means of air currents which correspond to the etheric avenues, with equal ease. Because he is not so entirely subject to the same pole of the force of gravitation that are the other forms of physical life which are attracted and held to the surface of the earth, the enlightened student of the secret sciences can reverse the action of that pole of gravitation in his own Astral body and move at will through the Astral or Etheric medium. There is no secret about it, but the average man will not even believe in the possibility of such power.

He is so much the slave of the suggestion that has dominated the human races so long, namely, that he cannot rise from the earth, that he simply cannot control even his Astral body to such an extent as to consciously leave the physical body.

As Ether is the basic principle of air and all coarser forms of matter, so Akasha is the basic principle of Ether, but neither is comprehensible to one who has not attained to knowledge of the mysteries of reflection or shadow.

(Continued in Next Number.)



THE WANDERING EYE.

This is not a tale in which I fable a mythical and impossible monster such as the Head of Rahu, which the common people of India believe swallows the moon at every eclipse. Rahu is but a tale that for the vulgar embodies the fact that the shadow of the earth eats up the white disk, but I tell you of a veritable human eye: a wanderer, a seeker, a pleader; an eye that searched you out and held you, like the fascinated bird by the serpent, while it sought within your nature for what it never found. Such an eye as this is sometimes spoken of now by various people, but they see it on the physical plane, in the astral light, and it is not to be seen or felt in the light of day moving about like other objects.

This wandering eye I write of was always on the strange and sacred island where so many things took place long ages ago. Ah! yes, it is still the Sacred Island, now obscured and its power overthrown—some think forever. But its real power will be spiritual, and as the minds of men today know not the spirit, caring only for temporal glory, the old virtue of the Island will once again return. What weird and ghostly shapes still flit around her shores; what strange, low, level whisperings sweep across her mountains; how at the evening's edge just parted from the day, her fairies suddenly remembering their human rulers—now sunk to men who partly fear them—gather for a moment about the spots where mystery is buried, and then sighing speed away. It was here the wandering eye was first seen. By day it had simply a gray color, piercing, steady, and always bent on finding out some certain thing from which it could not be diverted; at night it glowed with a light of its own and could be seen moving over the Island, now quickly, now slowly as it settled to look for that which it did not find.

The people had a fear of this eye, although they were then accustomed to all sorts of magical occurrences now unknown to most

western men. At first those who felt themselves annoyed by it tried to destroy or catch it, but never succeeded because the moment they made the attempt the eye would disappear. It never manifested resentment but seemed filled with a definite purpose and bent toward a well settled end. Even those who had essayed to do away with it were surprised to find no threatening in its depths when, in the darkness of the night it floated up by their bedsides and looked them over again.

If anyone else save myself knew of the occasion when this marvelous wanderer first started, to whom it had belonged, I never heard. I was bound to secrecy and could not reveal it.

In the same old temple and tower to which I have previously referred there was an old man who had always been on terms of great intimacy with me. He was a disputer and a doubter, yet terribly in earnest and anxious to know the truths of nature, but continually raised the question: "If I could only know the truth; that is all I wish to know."

Then whenever I suggested solutions received from my teachers he would wander away to the eternal doubts. The story was whispered about the temple that he had entered life in that state of mind, and was known to the Superior as one who, in a preceding life, had raised doubts and impossibilities merely for the sake of hearing solutions without the desire to prove anything, and had vowed, after many years of such profitless discussion, to seek for truth alone. But the Karma accumulated by the lifelong habit had not been exhausted, and in the incarnation when I met him, although sincere and earnest, he was hampered by the pernicious habit of the previous life. Hence the solutions he sought were always near but ever missed.

But toward the close of the life of which I am speaking he obtained a certainty that by peculiar practices he could concentrate in his eye not only the sight but also all the other forces, and willfully set about the task against my strong protest. Gradually his eyes assumed a most extraordinary and piercing expression which was heightened whenever he indulged in discussion. He was hugging the one certainty to his breast and still suffering from the old Karma of doubt. So he fell sick, and being old came near to death. One night I visited him at his request, and on reaching his side I found him approaching dissolution. We were alone. He spoke freely but very sadly, for, as death drew near, he saw more clearly, and as the hours fled by his eyes grew more extraordinarily piercing than ever, with a pleading, questioning expression.

"Ah," he said, "I have erred again; but it is just Karma. I have succeeded in but one thing, and that will ever delay me."

"What is that?" I asked.

The expression of his eyes seemed to embrace futurity as he told me that his peculiar practice would compel him for a long period to remain chained to his strongest eye—the right one—until the force of the energy expended in learning that one feat was fully exhausted. I saw death slowly creeping over his features, and when I had thought him dead he suddenly gained strength to make me promise not to reveal the secret—and expired.

As he passed away, it was growing dark. After his body had become cold, there in the darkness I saw a human eye glowing and gazing at me. It was his, for I recognized the expression. All his peculiarities and modes of thought seemed fastened into it, sweeping out over you from it. Then it turned from me, soon disappearing. His body was buried; none save myself and our superiors knew of these things. But for many years afterwards the wandering eye was seen in every part of the Island, ever seeking, ever asking and never waiting for an answer.

BRYAN KINNIVAN (W. Q. J.)

ATTENTION COMRADES!

Are you among the number of those who are absorbing all the Light, all the Truth and Wisdom the Masters are giving out, without making any effort to diffuse that light by reaching out and drawing to the Temple Gates others who have not yet seen the great opportunity?

We have a new circular for propaganda work among the older T. S. members and those who may have heard of our philosophy, which we will send to any member that will agree to use it.

We earnestly beg all comrades to send us a list of those people they believe might possibly become interested, if they are not in a position themselves to do the necessary work by correspondence.

Strive to realize how much may be depending upon some one effort of your own, in this direction.

The whole future of your own development may rest upon your paying some karmic debt of this nature.

Every effort counts more in such an important era as the present than at any other time.

Rise up and put your shoulder to the wheel, comrade, do not let it be said of you: "He is only a weight, only a dead soul," at the hour of the great struggle.

GUARDIAN IN CHIEF.

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EDITORIAL MIRROR.

The TEMPLE ARTISAN for 1910 will be marked by several new and important features. These features, it is thought, will give it a broader field of usefulness both to members and for the general public, and should be an incentive for members to extend its circulation as widely as possible for the good of all.

✱

In addition to the always invaluable Temple Teachings and the high and uplifting messages which will continue as before, there will be a department of "Social Science," and "Arts and Crafts," under the direction of Sidney Hillyard. Also there will be articles in each issue under the head of "Occultism for Beginners," designed to help new students of the Wisdom Religion and Philosophy to enter naturally into a clear understanding of the mysteries of life and being without the necessity of first mastering technicalities and a strange terminology.

There will also be under the heading of "Inner Light on Sacred Writ," a department of questions and answers in which inner light on any and all questions regarding the Christian or other Bibles of the world will be given by those most competent. TEMPLE ARTISAN readers are invited to send in questions on any passages in the Christian or other Sacred Books on which they might wish light, addressing all such communications directly to THE TEMPLE ARTISAN to insure prompt delivery into the right hands.

✱

These additional departments will make the TEMPLE ARTISAN of great instructive value not only to members but to all who are interested in Mysticism, Social Science and the right application of the greatest spiritual truths to the advancement of the race to which we belong.

✱

The section of Inner Light on Sacred Writ will be of the utmost importance to all students of the Bible who desire the real inner light on obscure points as well as an interpretation of the profound symbolism in which all deep spiritual truths can only be expressed.

If members and all interested will lend a hand to extend the circulation of THE ARTISAN it will aid this new departure, and also if the circulation can be extended to a certain point, make it possible to enlarge the ARTISAN and add other sections which would be of equal value to all true students of life who love their fellow men.



If each ARTISAN reader could get one additional subscriber during the year it would at once make it possible to enlarge the ARTISAN as above proposed without increasing the subscription above the present price of one dollar a year. Reader, this means *you*. Do it now.

W. H. D.

SOCIAL SCIENCE.

THE SPIRITUAL BASIS OF CAPITAL.

It would have seemed very hard to Adam Smith, and it may seem hard to the scholastic economist of the school of Marshall or Bohm-Bawerk, and even to the followers of Henry George, to imagine that such a gold-blooded monster as Capital could have a soul, and yet soul it has. Let us then trace capital back from dollar to spirit.

You have a gold dollar in your pocket, the gold of which is of no use—value whatever to man save as it may be used for watch-cases, fountain pens, tooth-fillings, and the like. But the government of the United State (and other governments), assert that it is a dollar, and a dollar it becomes. What is a dollar? It is a state signature which *represents* all purchasable things, and can be exchanged for these things solely on account of the government's mint stamp on the face of it.

A number of dollars then represent a steam-engine. You can buy a steam-engine if you have enough of them. Seeing that a steam-engine is capital, we must inquire what a steam-engine is. A steam-engine is land, worked up into machinery by certain technological processes known to a section of the civilized races. True enough, many instruments were involved in the working up of this land (minerals) into a steam-engine, but each of these instruments represented in its turn, land, and technological processes. All capital of whatsoever nature or kind is made up by technological process out of land. The land is supplied by God and forms the entire material substance of capital. What of the process?

Work, to any finite amount, and land, to any finite dimension, is not only useless to man, but is verily destructive of him without

the admixture of that constructive knowledge of how to do things which has evolved down to him from ages before the cave man. While this knowledge of ways and means formed the entire stock-in-trade of the industrial arts of Paleolith and Neolith, and at times represented nothing more than a knowledge of how to dry a thong or sharpen an arrow, it is today, even in the midst of intensely complex modernity the basis of, the one finally ineffaceable exigency of our entire civilization. If knowledge or processes of agriculture and of manufacture were ever lost, capital would have ceased to exist. And this knowledge of technological process of ways and means is a national inheritance of a racial experience which has been slowly gathering since the earth cooled.

Thus Professor Veblen, in "The Nature of Capital:"

"Yet it might be argued that each concrete article of 'capital goods' was the product of *some one man's labor*, and, as such, its productivity when put to use was but the deferred productiveness of the maker's labor. But the makers' productivity in the case was but a function of the immaterial technological equipment at his command, and that in its turn was the *slow spiritual distillate of the community's time-long experience and initiative.*"

Every economist at one time or another of his sad life instances the "some one man" who makes a spade. But no man ever made a spade. It took his race millions of years to begin to know how to make a spade, and it possibly took Nature millions to make the land from which spades are constructed, so that the community, if the logic of Henry George and the teachings of Professor Veblen be right, holds an eternal lien upon that and upon all other spades from which economic rent should be derived to all futurity by them from the happy possessor of economic spades in payment for the "spiritual distillate" which he has used.

Again, one part of our steam engine, for instance, is the wheel. Now nearly every civilization of which we have information has been dependent upon the wheel, and yet, in what prehistoric past did the wheel originate? Today every railroad corporation uses wheels—indeed, of what use were the invention of steam without the wheel? If then, the corporation be using a communal knowledge, a sub-conscious, racial mind, in their making of wheels should not the community charge the corporation rent for every wheel in use in payment for goods, "spiritual distillate," delivered by the community?

Again Veblen:

"The requisite knowledge and proficiency of ways and means is

a product of the life *of the community at large*; and it can also be maintained and retained *only by the community at large*. Whatever may be true for the unsearchable pre-historic phases of the life-history of the race, it appears to be true for the most primitive human groups . . . that the mass of technological knowledge possessed by any community, and necessary to its maintenance . . . is too large a burden for any one individual or any single line of descent to carry. This holds true, of course, all the more rigorously and consistently the more advanced the 'state of the industrial arts' may be."

Thus, if it should be said that all men have equal access to the communal race-knowledge it must be replied that never have men had equal access to such or to any knowledge, and that the moment such knowledge becomes too great for one man to acquire in his lifetime and maintain himself, no one man has any such access at all. Such access can only be had by large and well-trained groups of men acting in concert, and therefore does it not seem that all of the resulting product of such concert over and above the wages paid for the labor, belongs to God for His land, and to the race for its "spiritual distillate," its slowly evolved knowledge of ways and means?

Once more from "The Nature of Capital:":

"It follows from what has been said that all tangible assets *owe their productivity and their value* to the immaterial industrial expedients which they embody, or which their ownership enables their owner to engross."

From these quotations, in which all the italics are ours, we see that the thing with which land (minerals, timber, etc..) is ultimately and all the time made into capital is a "spiritual distillate of experience and initiative." In other words, the real basis of capital is an intangible, immaterial, racial soul, a sub-conscious entity, by the use of which all things are made that are made.

This knowledge of ways and means exists whether it be ensouled in a human race or not. It is not for the race to create it, but rather to tap it, collect it, distill it, like the crew and passengers of a liner distilling ocean water. The knowledge, the possibility, existed always and everywhere, and therefore in the heart of God, the spiritual Father of Capital. With His spirit, then, as sole instructor, and the land which He made as sole material, should not the instruments by which alone this spirit and this land can be moulded into useful things, be the inheritance of the Brotherhood of Man?

S. N. H.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 69

THE ANGEL OF THE NEW YEAR.

The Angel of the New Year is standing before the gateway of the Temple Builders giving to each child the choice of a new path to follow for the coming year, the wide road of pleasure, or the narrow way of duty.

Those who take the wide road find it easy to travel. Bright flowers bloom on either side. Cheerful companions make the days merry for one another. Candy and toy shops are open to all. Interesting story books lie on the benches. Beautiful dresses hang on the trees. Fine houses are free to rest in. Ponies wait in shady places to carry those who are tired, and all journey on without trouble until they come to the end of the road where they find—a beautiful palace, king, queen, and many servants?

Oh, no, not at all! They find the road suddenly stopping short with a terrible gulf before them, a mountain of iron behind them, walls of stone on either side of them, and awful blackness all about them.

Then they cry out in terror "O Angel of the New Year come and help us."

And the Angel answers, "It was your choice. I gave you what you asked me. You chose the wide road of pleasure. You never asked what lay at the end of it. How could you expect anything else when you chose for yourselves entirely? I am no longer the Angel of the New Year, but the Recorder of the Old year."

"However, if you want to get out of the darkness I will show you the way. You must first let your heart light shine clearly for others, then tear down the walls, and the mountain and throw them into the gulf before you, so you can cross over to the Home and School of Loving Service. There you will find waiting at the portal to welcome you the Angel of another New Year, who will give you your choice over again."

Then the angel spread its wings out wide above them and waited until the gulf could be seen no longer, for it was filled with the stones and the iron of the walls, and the mountain so that all the children could pass over.

Now those who choose the narrow way of duty find it hard to travel. Sharp, jagged stones bruise the feet, and thorn-bushes grow

on the roadside. Most of the time they travel alone, in silence, with no one to talk to them. Often there is little to eat, with nothing to amuse or entertain them. All wear the plainest clothing, and seldom have more than the ground to rest on. They walk all the way in the heat even though they may be very tired, and meet more and more difficulties, and steeper hills to climb as they near the end of the road where they find—only more rocks and sand, and hard work to do ever afterwards?

Oh, no; not at all! They find the road suddenly lost in a great garden before them, and looking back they see flowers all along the pathway they traveled. Trees heavily laden with fruits surround them, giving cool shade with their great waving branches.

And while the travelers stand lost with the beauty and wondering, suddenly the angel appears to them again and showering the light from its wings upon them says to them.

"I am now the Recording Angel of the Old Year. You chose well in the beginning when as the Angel of the New Year I came to you for you chose not for yourselves but for others. Your road has been hard and lonesome, but this is the reward of your service.

"This playground now is yours, and see the home and the school you have builded. Every stone upon which you have walked to save the feet of your comrades now rests within these buildings which shall shelter both yourselves and those others. Every pain and trial you have suffered, shall be made sweet with the joy and peace of loving kindness."

Then the angel stooped down, oh, so low, lifted the tired children to its wings, and slowly rose and bore them gently into the cheerful home to rest in the pleasant rooms, and to pass into the school beyond to learn even better than before how to

Work each minute, day and hour,
By the rule of love and duty straight;
That on the screen of life may be
No crooked lines of wrong or hate.

OCCULTISM FOR BEGINNERS.

I.

By OCCULTISM is meant a knowledge of the finer forces of Nature. The finer forces of nature are those not generally perceptible to the outer Five Senses of man. But there is no sharp line between the inner, finer forces, and the outer, grosser forces. Likewise

between the outer material senses and the inner spiritual senses. These merge gradually one into the other.

The outer material forces manifest when outer conditions are made for that purpose. The inner spiritual forces manifest when inner astral or spiritual conditions are made on inner planes. The outer, however, is dependent on the inner, as the material universe is dependent on the spiritual universe. The OUTER is a *reflection* of the INNER.

Steam, Electricity, Magnetism, Chemical Action, Gravitation, Light and Sound are outer, perceptible forces based on inner causes.

Thought, Will, Desire, Love, Vital Magnetism and so on, are occult forces, not perceptible to the five senses save by their effects. As with the man so with the Universe as a whole. The Infinite is mirrored in the Finite.

What we call matter is materialized or crystallized spiritual substance—that is, the one primordial eternal substance in a lower rate of vibration. Likewise, there is but one Force. The *higher* differentiations of this one force are the finer occult forces of life, simply having a high rate of vibration in spiritual substance. The *exterior* forces are lower rates of vibration in the *same substance*. *There is no such thing as vibration in itself. Something must vibrate.*

In gross matter, occult forces and potencies reside which are unlocked as proper conditions are made. These powers may manifest on one plane or another. Gold, silver, lead, iron are material substances, in mass, not having any occult properties. But as we delve and uncover the soul of these metals we meet and know the occult finer forces inherent in them. In MASS SUBSTANCE they correspond to the Physical Body. In their MOLECULAR NATURE they correspond to the Astral Body. In their ATOMIC NATURE to the Spiritual Body. More and more wonderful are the forces liberated as we approach the atomic nature of matter, from the lowest Inorganic to the highest Organic. In the ultimate the organic and inorganic are one. The atoms of both are composed of pure ELECTRICITY, or LIGHT, or GOD, call it what name you will. Science calls the units composing this Deific substance Ions. A certain number of IONS grouped together will form the metallic elementals, the occult basis of a metal as gold; another number of silver, iron, oxygen, hydrogen, etc. The Cosmos is built by *Number* dividing TIME in perfect MEASURE. This is the Song of Life and Being.

As above, so below; as within, so without; as in the beginning, so at the end.

The human body as a mass of cells does not manifest any occult properties. It is simply organic matter. But the cells make man more than the rocks which are non-cellular. The cells are *lives*. Within the cells are molecules. This is the lower astral man. Within the molecules are atoms. This is the spiritual man. Within the atoms is *God—Light—THE ULTIMATE*. Within the ULTIMATE we are ONE with all creatures, mineral, vegetable, men, or Gods. There is but one God, but one Life, but one Ultimate, and we are THAT.

In THAT reside all Sound, Number, Color, and Form—Eternal and Infinite. Creation is the utterance of these Forces in infinite variety, combination, quality and form, from rush light to blazing suns, from infusoria to God.

This lesson is designed to show the fundamental and identical basis of matter and spirit and all life in the ONE LIFE however diverse the multitudinous manifestations of the same may be in time and space. By analogy it therefore also shows the occult and scientific basis of the Brotherhood of Man and all creatures as ONE in the Eternal Father-Mother-Brotherhood of God.

The next lesson will deal with the occultism of the Physical Body.

W. H. D.

IN THESE DAYS.

If there ever was an era when the powers of analysis and discrimination were on the wane among certain classes of the human race, ever a time when *loss of the power of memory* threatened that race, that time is the present. These facts are apparent in the cases of a large majority of esoteric students who read and study important communications from the Great Lodge, and when they meet the subject matter of these communications, thinly disguised and put out by some ambitious ex-comrade who is starting out without any authority from that Lodge to form some "Esoteric School," or putting out some loud claim to the possession of Cosmic Consciousness, fail to recognize them and imagine some new and wonderful discovery is to be made known to them: utterly ignoring or forgetting the Master's repeated statements as to the inability of such an one to fulfill his or her promises because of the cutting of the line which possibly may have formerly existed between the latter and the Lodge. That line is always cut by unfaithfulness and treachery, and oftentimes even the memory of previous communications is cut off or clouded.

In some cases the whole Temple plan has been filched bodily, by such an one, and partly disguised, but the disguise is so thin, a child should see through it; and that which should be an incontrovertible evidence of the truth of the above statement is the almost invariable "befouling of the nest" wherein such apostates have been fed and sustained.

Three different instances of the above mentioned facts have come to our knowledge within the past year.

In no instance has the words of the Greater Master, "Many are called but few are chosen," been more fully proven than in such cases, for the many who find it possible to so forswear themselves could never by any possibility have reached beyond the "outer courts," so could not be among "the few" who "are chosen" for the more advanced work of the Dais and the Altar of the Great Temple, and therefore could not perform their vaunted promises.

If our members will all read and digest their own instructions, and then compare them with the matter which reaches them from many different sources in these days, they can prove to their own satisfaction the truth herein stated.

It is not that there is so much harm done by the circulation of whatever facts are referred to in the matter so circulated. It is the disguise and the personal claims of power and ability to give still more esoteric teachings from sources that are now entirely closed to such unfaithful ones, that arouses necessary comment by us. For if there ever was a time when the power of the Anti-Christ was evident in the teaching of black magic in the world in this age, that time is now.

It does not require a great stretch of the imagination to connect the prophesies of the Masters concerning the years 1909 and 1910 and the strange and untoward signs of the heavens as indicated by Garrett C. Servies, the astronomer, in a recent paper, as follows. He remarks:

"The unexpected reappearance of huge sun spots, followed by mysterious magnetic storms, interior and exterior explosions, earthquakes and volcanoes. Unprecedented and inexplicable changes on the surface of the planets Mars, Jupiter and Saturn, coincidently displaying the effects of the action of powerful forces and filling their atmospheres with extensive red patches.

"The changes in Jupiter are very startling, huge dark masses, fiery red outbursts, long torn streamers mingled in inextricable confusion."

Coincidentally corresponding phenomena are taking place in the

astral counterparts of these planets as well as the earth. It is not surprising that so many changes are imminent, so much illness, new epidemic diseases, ruptures between families, races and nations, and an increase in mental and psychic disturbances that is driving countless numbers of people insane, blinding them to the truth, leading them into all kinds of psychic intoxication.

The man and woman who can hold themselves in a perfectly balanced condition these days are exceptions to the rule. And there is but one way of doing this, *i. e.*, holding one's self in a position of true indifference to results while doing one's best to make the way easy for the coming of the Christ—the regenerated. In other words—binding one's own Will to the Divine Will and purpose. B. S.

THE DOMINANT SEVENTH.

"When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father, which is in secret, to the seventh principle, in the inner chamber, of the soul-perception." (Sec. Doc.)

And the chord which sounds in answer to that prayer shall be the dominant seventh of thy life, or moment that precedes a restful cadence.

As in man the seventh principle is identical with universal spirit, so in music, the seventh tone of the scale is identical with the octave in that it is the child that ever crieth for its mother.

"Likewise the chord of the seventh is never independent, but points directly to one progression, so that it never alone, but only in connection with triads, produces any effect that is complete or exclusive. On the other hand it renders the relation of chords to one another closer, more intimate, and by this property becomes peculiarly useful in combining chords and managing the parts."—(Stainer.)

For what does this chord stand in the language of the universe, in the harmonies of the soul?

Let us determine this through a reading of its own interior aspects.

The root of the chord lying in the dominant tone of the scale has for its fundamental, the tonic principle of the life chain upon which to build. The third or Christ principle of the chord, itself, is coincident with the seventh tone of the scale whose only means of repose is in an upward progression of a semitone to the octave next above it.

In contradistinction to this quality of the third, is the progression

of the fourth, which descends one degree, that the influence of the greater life chain from which the chord issued may overshadow the lesser life progression and so carry both on to the plane of the higher octave.

The two other parts the root and next highest tone of the chord move with more freedom but always within the circle marked out by the two governing principles mentioned, the individual and universal seventh.

Another attribute showing the high origin and character of the chord is in its being formed exactly alike in both major and minor, masculine and feminine expression of sound.

In other words it holds dominant within it the high discriminating principle of the third over the fourth, satisfying all the parts through the gentle persistency of its own higher nature, combined with the inward tendency of the chord itself to a point of rest, a resolution with the keynote into a true cadence of new aspiration.

Such is the lesson of the Dominant seventh, the cornerstone of a new building from which should evolve a Temple school, a chord of power, light and truth that shall vibrate throughout the world.

As the Christ principle of the dominant chord must move upward to find repose, so does the law of life progress in every form, no matter how we may try to prevent it. The winds blow, the hail gathers and falls, the sun shines, the bud opens in spite of us.

So will it be with the school for so has it been with the children in accordance with the law of the dominant seventh in the unfolding of their life petals, during the past years.

The cry of the newly awakened first piercing the air for recognition and sustenance now calls for opportunity for larger growth and development.

Its lineage may be traced through the house of unity, the line of love and understanding, by the word of science, the touch of nature and mechanical insight, rare taste of art, fragrance of spiritual breath in things material.

With these seven principles character, understanding, science, nature, mechanics, art, economics radiating from a common centre of unity, may be laid the lines for a school whose seventh chord shall serve all humanity.

The motto engraven on each child heart shall be—"Love is the fulfilling of the law." And the child shall learn to find that law by the lesson and practice of true indifference, becoming at one with himself and the whole according to the demands of his own nature and his experiences with both inner and outer forms of life.

The goal shall be that consecration, the giving of self in holy service that shall sustain, nourish and upbuild the body of the Master Himself.

From such a school will the graduate step forth into life, not dependent and crippled, by the weight of learning accumulated by him, but gladsome and strong, armed with the spiritual sword that shall fight all battles as he sounds the reverberating chord of the illuminated warrior of light.



INNER LIGHT ON SACRED WRIT.

Question: Please explain the occult basis of the first sentence of Genesis: "In the beginning God created heaven and the earth."

Z.

By "*In the beginning*," is meant at the beginning of a period of creative energy—the dawn of a day of Brahm or a Manvatarā. After a great cosmic Day there follows a Night of Brahm. These "days" and "nights" cover a period of millions or trillions of years as we count time. During a Night of Brahm All is drawn into the One. During a Day, the One becomes the Many—the One Light separates into all the diverse colors and forms of life.

In the original Hebrew the word translated "God" in English is *Elohim*—literally the Divine Forces. These same divine forces are still at work building heaven and the earth, perfecting the work of the first periods. Man and all creatures are a part of these divine energies. The heaven and the earth refer to the different planes of the cosmos, from the highest spiritual to the lowest material. As God was the All, it really means that He or It made the divine nature manifest in all the separate forms of life and worlds thus created "in the beginning."

Question: What is the power of prophecy?

Answer: The power of prophecy is the ability on the part of any soul to identify itself with the inner light or soul of things where all *that is to be* lies potential in the seed of time as the oak lies in the acorn. In other words that which is to happen on the material plane occurs first on the inner planes and the seer or prophet has the power through development of inner sense organs to perceive these inner events, and also the power to translate the same to his brain consciousness and thus to reveal the same to his fellow men. The true prophet must be above the plane of personality—above lower astral illusions.

Question: What is the Garden of Eden?

Answer: The Garden of Eden is the soul or higher astral plane where UNITY OF FORCES prevail. Humanity passes through the Garden of Eden in its descent—evolution—emanation, out of the God-head. With the separation of the sexes on that planè, came a thirst for outer knowledge as the spiritual faculties began to materialize and form the intellectual and *reasoning* powers. The race must try those powers as part of its evolution but could not remain in the Garden *intellectually*, so was driven forth. It can only re-enter when the intellectual yields again to the spiritual will, thus giving it power to again consciously identify itself with and pass the Flaming Sword (Will) of God which naturally guards the entrance to all the higher planes.

NOTE.—All questions on these matters should be addressed directly to TEMPLE ARTISAN to insure immediate attention.

TEMPLE NOTICES AND ACTIVITIES.

Sister Ida J. Wilkins' Temple tour of the East is bearing good fruit in many ways. She has contacted nearly all Squares and members on the Atlantic Coast and returning will stop at all places on the route where members reside. During December, as a result of her visit, a Temple Square was organized in New York City under good conditions.

* * * *

An interesting and instructive Christmas play was rendered Christmas night at the Halcyon Hotel, in which the children and some "grown ups" participated. The scene of action was at the North Pole in the Palace of Santa Claus. Brother Hillyard was the author of the play and the Christmas idea of unselfish love and service was well and entertainingly illustrated.

* * * *

The Halcyon *Clarion* for December has much interesting matter. Temple members desiring to keep in touch with details at the Centre should subscribe for the *Clarion*, \$1.00 per year. There are not enough paid up subscribers as yet to pay for the monthly printing. Members who desire the *Clarion* to be kept up are invited to help in this respect, either by getting new subscribers or by occasional contributions.

Sister M. J. Wilson of Palo Alto spent a day at the Centre, stopping over on her way South for a holiday vacation.

* * * *

Topics presented at Sunday meetings at Temple Headquarters for December were: "Temple Obligations;" "The Aztecs;" "Christmas Forces."

* * * *

Sister Gussie Beyer left Halcyon on the 27th of December for an extended trip East to last six months or more.

* * * *

For Temple Dues and Helping Hand contributions, make money orders payable to Jane W. Kent, Treasurer.

* * * *

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to the Temple Home Association.

* * * *

It is requested that in all cases of changes of address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured.

TEMPLE SCRIBE.

The Temple Artisan

Vol. X.

FEBRUARY, 1910

No. 9

Behold, I give



unto thee a key.

THE GUERDON OR THE LOSS.

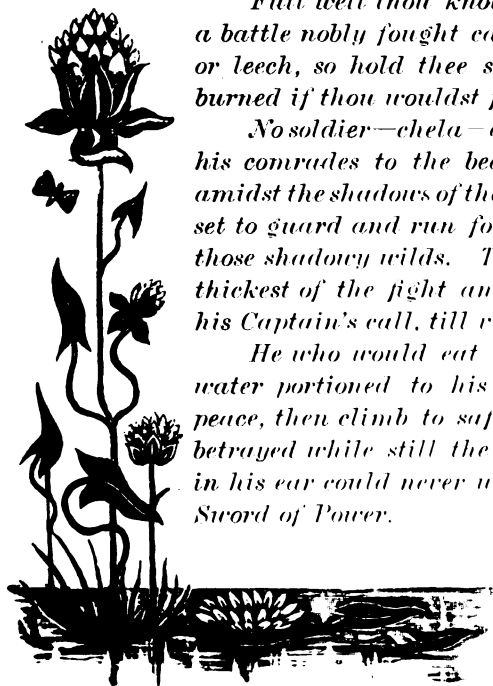
Have the Demons of Cowardice, Indolence and Self-aggrandizement seized and bound thee fast ; thou child of the Dawn ?

Art thou held in thrall by the children of Night—and fain would now escape ? Then would I bid thee loudly call upon the Brothers of the fire mist to burn the cords that bind thee fast and set thee free to take thy place amidst the Warriors of the Light.

Full well thou knoweth that the guerdon of a battle nobly fought can never fall to renegade or leech, so hold thee still until thy bonds are burned if thou wouldst fight to win.

No soldier—chela—of the Mysteries will leave his comrades to the beasts of prey which lurk amidst the shadows of the army's rear he hath been set to guard and run for safety to the demons of those shadowy wilds. The proven chela seeks the thickest of the fight and there remains, within his Captain's call, till victory comes.

He who would eat the bread and drink the water portioned to his army corps in time of peace, then climb to safety o'er the dead he had betrayed while still the battle cry was sounding in his ear could never win the crown of life ; the Sword of Power.



THE OCCULT SCIENCES.

TEMPLE TEACHINGS. OPEN SERIES No. XCI.

(Continued from January ARTISAN)

A little light may be thrown upon the nature of each principle by the power of imagination.

If the Ego incarnated in a physical body were capable of imparting life, intelligence, being, to every atom of a reflection cast upon a mirror by its physical body, and the light in itself by which the reflection was cast was also sifting through the interstices and made visible between the atoms of that physical body, thus exerting the pressure which bound together the atoms of the reflected image, the phenomena thus produced would exemplify the relation between Akasha and Ether. The latter is the background upon or within which Akasha, spiritual Will, casts its reflections by means of its inherent light, and those reflections eventually become the various forms of life on the visible planes of the universe.

How little the great majority of teachers of Christianity have ever suspected the deep scientific truths revealed in countless utterances of their founder! Age after age has passed since the utterance was voiced, "Oh thou of little faith, wherefore dost thou doubt?" yet in those simple words the Initiate gave the key to one of Nature's mightiest secrets; a secret which once fully solved will revolutionize many of the deepest scientific theories ever recognized by man.

You may ask why, if my statement be true, did not that Initiate more fully explain his words if he really had the wellbeing of humanity at heart? I answer, simply because he was powerless to do so, not alone because of his obligations to the Degree of the White Lodge which he represented, but man was not at that time capable of externalizing the idea voiced. The right cyclic hour had not struck. The peculiar sense, through which alone such deep truths might be apprehended was then only barely conceived, and had not been developed to an extent where it was capable of solving that mystery. It is only within the last quarter of a century that mankind has seen and recognized the fact that a new sense, termed the sixth sense, was in process of evolution, and only here and there a single individual has been able to make any use of the same.

The term faith has been made interchangeable with the term belief, while in fact they are two poles of one potent force. Belief is lost in faith. When faith disappears belief is quickly swallowed

up in unbelief. The possessor of faith can do much more than remove the proverbial mountain. He can build or destroy a world. Yet that, together with many other equally potent expressions of the Initiates are frequently classed as "drivel," wearisome platitudes, etc., by those who are tirelessly seeking for the clue to the great mystery of Cosmic energy, which was given repeatedly by the Initiate and also by his disciples, but it will escape the latter until they have still further evolved the sense by which alone it is made perceptible and of which it is a most important part. Strange as the last statement may seem, when you have reached the point where the same Initiate's reproof and injunction, "What is that to thee? Follow thou me," falls with sufficient intensity, and commands immediate obedience, a point where all the concerns of other individuals, all the petty trivialities of every day life, the faults and weaknesses of co-disciples become as nothing you will not merit such reproof as is contained in the first part of the expression. Without faith you cannot "follow the Christ" which the Initiate represents in the sense indicated by him, therefore cannot touch the clue to the great secret which the Christ principle expresses in and by the sixth sense, for faith is the substance-force by which the etheric base of all power is tapped.

It would seem a far cry from the Christ principle as generally understood to the energy which moves the sun and stars in their orbits and which gives the power of locomotion expressed by the word "flight," to a tiny insect, yet it is one and the same.

Man's inability to accept the fact that faith, will, mentality, etc., are forms of substance, cripples his investigations. He cries wildly for knowledge, for justice, for truth, and while the cry is on his lips deliberately flings back into the faces of the Gods the opportunities showered upon him for obtaining his desires and then whines like a whipped cur at the inevitable results of his revolt or indifference.

Is it to be wondered at that the observer of the same often cries out with the prophets of old, "How long, oh Lord, how long wilt thou suffer this people?"

H—

QUESTIONS ANSWERED BY THE MASTER.

QUESTION: What fits a disciple for exoteric work for the Lodge?

ANSWER: Indifference, and again I say indifference. As long as a disciple can be spiritually hurt or can be incapacitated for

doing his best work by the attacks, the opinions, the criticisms of others, so long can he be turned aside from his mission.

QUESTION: Is what the world calls "good character" an essential to the highest service in a disciple?

ANSWER: All that may be summed up in the words, virtue, discretion, tact, honesty, etc., may be, and often is, requisite for service in many fields of life. But for the service which leads to attainment of the highest gifts in the power of the Lodge to bestow, the possession of one of these characteristics alone, or all together, as the world interprets them, are not sufficient for admission to the ranks of accepted disciples. These characteristics are all embodied in, combined, and overruled by another all-important attribute which will live and endure when all differentiations in the line of characteristics are in abeyance. What the world calls good character in an individual is as a rule the combined result of some years of ambition, emulation and adaptation to certain ideals fixed in the mentality of the race. The essential attribute for the accepted chela is the result of ages of effort by countless races. The former is something which may be lost by a single unpremeditated act or as a result of yielding to an overwhelming temptation. But the attribute which the examining Master first seeks, in the hour of a disciple's examination, is Charity—the love of the infinite life in which all things are engulfed. Where charity exists all truly desirable characteristics must inevitably evolve in time. Only long struggle, suffering, sacrifice and unspeakable longing can arouse the long atrophied center of the human brain which will respond to the vibrations of divine love and such response is necessary before the disciple can answer aright the demand of the Master, but when that centre is aroused and in action it will be found that all other requisites for service are at the command of the disciple. Yielding to temptation may plunge a disciple for the time being back into some gulf from which he has escaped, but the power of the attribute which he has gained through his personal struggle will bring him back in safety; where the one possessed of the before-mentioned "good character" alone, might fall into a similar gulf never to rise again in one life. The former disciple may suffer worse than he ever had suffered before in order to win out, but he *will win*, and that is the important thing.

QUESTION: Having been warned that the disciple who goes into the world to preach the truths of our philosophy, or any other good tidings, must meet attacks upon the foundation of his belief, the character of his Master or Guru, the nature or means of his

material existence, what course should such disciple take to combat the same?

ANSWER: He should never combat any such criticism. He should refuse absolutely and persistently to discuss a single outer feature of an attack. He is not sent into the world to prove to others the nature, circumstances, character or works of any person or group of persons with whom he is associated. If he is an accredited disciple of the White Lodge he goes with a message to the sick, the weary, the heart-atrophied human race, who, as it were, stand by their own open graves and know not that they are graves, or that they themselves are dead, and his mission is to help to resurrect them or keep them from entering these graves. And no matter what intervenes, nor how hard the brothers of the shadow strive to keep their hold on the "dead in life," the disciple should cling to his message alone and should throw up that message as a shield against every weapon raised to injure him or his work. He should try to show his hearers the nature of the methods used by the black brothers to mix the issues and cripple his work by diverting the mind from the one all-important subject of that message. He must become one with his message. It must dominate his nature and his hearers. It must sink so deeply into his soul that it carries the soul by its very weight and importance to the heart of Infinity and back again with every expression of it.

When the people of the world come to recognize the fact of the disciple's impersonality, compassion, and desire to serve them unselfishly they will do as they have always done—"follow like sheep" that disciple who has been made their leader by the very force of his devotion to them individually and collectively.

Never should the disciple forget this. Never should he allow himself to be turned aside for a moment; for in that moment all the baffled, malignant forces of the negative side of life may drag him down, and make him commence the hard climb over again. The imminence of the danger, the importance of the issues, should be the "hurry call" to action for every Templar.

A WEIRD TALE.

PART I.

The readers of this (*The Path*) magazine have read in its pages narratives far more curious and taxing to belief than the one I am about to give fragments of. The extraordinary Russian

tale of the adept at the rich man's castle when the infant assumed the appearance of an old man will not be forgotten. But the present tale, while not, in the writer's opinion, containing anything extremely new, differs from many others in that I shall relate some things I myself saw. At this time, too, the relation is not inopportune, and perhaps some things here set down may become for many, explanations of various curious occurrences during the past five years in India and Europe.

To begin with, this partial story is written in accordance with a direction received from a source which I cannot disobey, and in that alone must possess interest, because we are led to speculate why it is needed now.

Nearly all my friends in India and Europe are aware that I have traveled often to the northern part of the South American continent, and also to Mexico. The fact has been indeed noticed in this magazine. One very warm day in July, 1881, I was standing at the vestibule of the Church of St. Theresa in the city of Caracas, Venezuela. This town was settled by the Spaniards who invaded Peru and Mexico and contains a Spanish-speaking people. A great crowd of people were at the door and just then a procession emerged with a small boy running ahead and clapping a loud clapper to frighten away the devil. As I noticed this a voice in English said to me, "Curious that they have preserved that singular ancient custom." Turning, I saw a remarkable looking old man who smiled peculiarly and said, "Come with me and have a talk." I complied, and he soon led me to a house which I had often noticed, over the door being a curious old Spanish tablet devoting the place to the patronage of St. Joseph and Mary. On his invitation I entered and saw at once that here was not an ordinary Caracas house. Instead of lazy, dirty Venezuelean servants, there were only clean Hindoos such as I had often seen in the neighboring English island of Trinidad; in the place of the disagreeable fumes of garlic and other things usual in the town, there hung in the air the delightful perfumes known only to the Easterners. So I at once concluded that I had come across a delightful adventure.

Seating ourselves in a room hung with tapestry and cooled by waving punkahas that had evidently not been long put up, we engaged in conversation. I tried to find out who this man was, but he evaded me. Although he would not admit or deny knowledge of the Theosophical Society or of Madam Blavatsky or of the Mahatmas, he constantly made such references that I was sure he

knew all about them and had approached me at the church designedly. After quite a long talk, during which I saw he was watching me and felt the influence of his eye, he said that he had liberty to explain a little as we had become sufficiently acquainted. It was not pleasure nor profit that called him there, but duty alone. I referred to the subterranean passages said to exist in Peru full of treasure, and then he said the story was true and his presence there connected with it. Those passages extended up from Peru as far as Caracas, where we then were. In Peru they were hidden and obstructed beyond man's power to get them; but in this place the entrances were not as well guarded, although in 1812 an awful earthquake had leveled much of the town. The Venezuelans were rapacious, and these men in India who keep the secret had sent him there to prevent any one finding the entrances. At certain seasons only there were possibilities of discovery: the season over, he could depart in security, as until the period came again no one could find the openings without the consent and help of the adepts. Just then a curious bell sound broke on the air and he begged me to remain until he returned, as he was called, and then left the room. I waited a long time, filled with speculations, and as it was getting late and past the dinner hour I was about to leave. Just as I did so a Hindoo servant quickly entered and stood in front of the only door. As he stood there I heard a voice say as though through a long pipe: "Stir not yet." Re-seating myself I saw that on the wall, where I had not before noticed it, hung a curious broad silver plate, brightly shining. The hour of the day had come when the sun's light struck this plate and I saw that on it were figures which I could not decipher. Accidentally looking at the opposite wall I saw that the plate threw a reflection there upon a surface evidently prepared for that purpose, and there was reproduced the surface of the plate. It was a diagram with compass, sign and curious marks. I went closer to examine but just at that moment the sun dipped behind the houses and the figures were lost. All that I could make out was that the figures looked like exaggerated Tamil or Telugu—perhaps Zend. Another faint bell sounded and the old man returned. He apologized, saying that he had been far away, but that we would meet again. I asked where, and he said, "In London." Promising to return, I hurried away. Next day I could not find him at all, and discovered that there were two houses devoted to Joseph and Mary, and I could not tell which I had seen him in. But in each I found Spaniards, Spanish servants and Spanish smells.

In 1884 I went to London and had forgotten the adventure. One day I strolled into an old alley to examine the old Roman wall in the Strand, which is said to be 2,000 years old. As I entered and gazed at the work I perceived a man of foreign aspect there who looked at me as I entered. I felt as if he knew me or that I had met him, but was utterly unable to be sure. His eyes did not seem to belong to his body, and his appearance was at once startling and attractive. He spoke to the attendant, but his voice did not help me. Then the attendant went out, and he, approaching me, said:

"Have you forgotten the house of Joseph and Mary?"

In a moment I knew the expression that looked out from those windows of the soul, but still this was not the same man. Determined to give him no satisfaction I simply said "No," and waited.

"Did you succeed in making out the reflection from the silver plate on the wall?" Here was complete identification of place, but not of person.

"Well," I said, "I saw your eyes in Caracas, but not your body." He then laughed and said, "I forgot that I am the same man, but I have borrowed this body for the present and must indeed use it for some time, but I find it pretty hard work to control it. It is not quite to my liking. The expression of my eyes of course you knew, but I lost sight of the fact that you looked at the body with ordinary eyes."

Once more I accompanied him to his residence, and when not thinking of his person but only listening with the soul, I forgot the change. Yet it was ever present, and he kindly gave me an account of some things connected with himself, of absorbing interest. He began in this way:

"I was allowing myself to deceive myself, forgetting the Bhagavad Gita where it tells us that a man is his soul's friend and his soul's enemy, in that retreat in northern India where I had spent many years. But the chance again arose to retrieve the loss incurred by that, and I was given the choice of assuming this body."

At this point again I heard the signal bell and he again left me. When he returned he resumed the story.

If I can soon again get the opportunity I will describe that scene, but for the present must here take a halt. W. Q. J.

(TO BE CONTINUED)

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EDITORIAL MIRROR.

"Thus it has ever been with those who seek ambitiously to become leaders, guides on the path their own feet have never trod, teachers of the science of life before they have learned the first elements of right living. Playing upon the selfish tendencies of their followers, by subtle touches of flattery, they bring them at last into abject servitude. Even the sincere and worthy student may become the prey of such false teachers, following them until he finds, as inevitably he must, that his aspirations have been travesties, his inner life desecrated."

—*Beacon Fires.*

We find one of life's queer paradoxes in the fact that the one highest in power, in the sense of capability, unselfishness and good judgment, out of a number of those in similar positions in a number of groups, societies or organizations, is the one who cares the least for position, and when it comes to making an effort to combine the different groups into one organization, is the one that is pushed to the wall by others, notwithstanding the fact that he would be the only binding force among them—the only one who could possibly weld the heterogenous elements into one body.

Unfortunately, as it seems, his very indifference as regards position causes him to remain quiescent in the midst of the turmoil resulting from the effort to unite any number of bodies, unless he is dominated by a sense of duty always at war with his indifference.

But such persons are usually passed over, and the blatant, grasping demagogue, if showy enough, will generally appeal to the masses more strongly and fairly force himself into position where, for lack of that binding force alone, the effort at combination fails or, if at first successful, soon falls apart by dissension, avarice or ambition.

The natural holding and binding forces in the form of leaders

are of those who are chosen by the Higher Law, to rule over and maintain the nations and peoples of a planet, as a great cycle of manifestation sweeps upward toward the completing point.



The extension and unfolding of the stored up life in the seed of every living thing and creature conveys one of the deepest lessons to the open mind, bringing as it does into outer expression the one concentrated consciousness that will impinge upon or touch every other thing and creature within its sphere of radiation, as each stalk, twig, leaf or flower, and every organ of a physical body, unfolds and expresses a different phase of that consciousness, as well as the cyclic infolding, the re-absorption of those various expressions, and the mass as a whole gradually assuming a homogeneous condition, always guided by the same consciousness.



The study of the law of periodicity, the unfolding and infolding, the evident wisdom as exemplified in the choice of environment, rejection and acceptance of improper and proper nourishment, all used by the individual consciousness of each living thing and creature are far better and surer guides to understanding of the laws of super-nature and the evolution and involution of the soul, than are the average instructions of psychics or communications from mediums.



If we can bring ourselves to acknowledge that every sorrow, sin and pain that we have endured was primarily caused by our ignorance of the action of some one of nature's irrevocable laws, and are made aware of the fact that it is possible not only for us to learn the nature of those laws but to work in harmony with them, then the sorrow, sin and suffering may be relegated to the past.

If we intuitively feel that there is something greater, more noble, more powerful in the depths of our nature than we have ever been able to express—something that has been smothered, been forced down and kept from coming to the surface of our mentality—which, if it could be released and brought into outer expression, would place us in the ranks of those whom now humanity delights to honor, how much more than foolish are we if we refuse or neglect to take advantage of the knowledge some other

human being might possess—knowledge which, if bestowed upon us, would enable us to seek out and find that Greater Self and permit it to function through the threefold entity, only one part of which we now so ignorantly call *ourselves*. B. S.

OCCULTISM FOR BEGINNERS.

II.

The Physical Body is the Cellular Man. Each grade of matter composing the body from marrow to bone, tendon, muscle, fat, blood and nerve tissue, is made up of billions of microscopic cells. Each cell is an entity having its life cycle from birth to death and possessing consciousness and memory, as well as function—its life work. The collective consciousness of all the cells of the body is the consciousness of the physical man, thus enabling the physical body to perform all its diverse functions. In other words, we can say that the whole physical body is to each cell of the same, what God is to man. In the physical body each cell lives, moves and has its being. In the universal Man-God we live, move and have our Being. Complete identification of consciousness with the Greater Being is possible when complete correlation is made by any *one* Unit with the inner light—life of all Units. Then the one becomes the All.

What is the cell? From mud-puddle to man is the history of the evolution of the cell, and we still have histological evidence of living examples of all the stages passed through. Scoop a handful of muddy water from the nearest mud puddle, or ditch, and place a drop of same under a high power microscope, by careful observation we soon separate from other objects a small irregularly rounded object, and as we watch, we note its form changing more or less and that it has the power to move by protruding a part of itself and then drawing the other part after. It is almost transparent but we note clearly defined, the limiting membrane or outer cell wall and inner nucleus. This object we are observing is called the AMOEBA—a one-celled creature. What is the difference between this amoeba and physical man? The amoeba is made up of *one* cell; physical man is made up of BILLIONS of cells.

Physical man has millions of muscle and bone cells to help him move from place to place. He also has millions of other kinds of cells to digest his food; millions of others to aid the circulation of the fluids in his body; millions of others to receive and trans-

mit his nervous forces; millions of others to generate his kind; millions of others to think with. In the case of the AMOEBA, it has but one cell to do all this with. But it *does* all these things singly, in that lesser degree, one cell working alone as compared to countless numbers operating together. For the AMOEBA has a nervous, muscular, circulatory, reproductive, digestive, secretory and excretory systems—but these are all *combined in one cell*. It is like thinking of the heart and lungs of man digesting his food, or of breathing with the stomach, or of all the functions of the body now done by many specialized cells, being done by *any* one of them.

A cell may be defined as a microscopic mass of matter called PROTOPLASM enclosing another smaller mass of matter called the NUCLEUS. In the egg we have a visible example of the constitution of a cell. The shell is the outer limiting membrane; the white of the egg is the protoplasm; the yolk is the nucleus. Likewise every microscopic cell is made up of outer limiting membrane, fluid contents of protoplasm, and the nucleus. In some lower forms of life the nucleus may be absent. The highly evolved nerve cells have a nucleus within the nucleus, called the nucleolus. PROTOPLASM is a very complex body, but is made up mainly of albumenoid material. Granules are frequently present in the protoplasm; also small cavities full of fluid which appear and disappear and change their position from time to time.

The NUCLEUS is the centre of the *formative* activity of the cell. It is the vehicle of the Ego of the cell. The cell itself is the seat of NUTRITION and FUNCTION. Thus Health and Disease are terms referring, not to the body as a whole, but to the cells of which it consists.

The Physical Body is the correspondence of the Spiritual Body. To know the physical body we must know the nature of the cells. Future lessons will show this, and how Unity, Co-operation and Brotherhood depend upon the minute units getting together as the cells do to form an organ, or as the planets do to form the solar system, before larger Celestial or Terrestrial advancement is possible. *There are no little things.*

The next lesson will show particularly the occult correspondence and the Seven-fold Division of the Cell. W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 70

THE KING'S VALENTINE.

In this little story of fairy land you will see that Fairyland is

just the same as the Big-land we know, except that it is dolly-size, and that it could all be made over into grown-up size without any trouble at all. It is about the King of Life in a fairy country who wanted to send a valentine to his people. The peculiar thing about this valentine that he wanted to send was that he had to have the people themselves help him to make it.

From opposite sides of the sky the king hung two great ribbons. One was of a glorious beautiful red, the other of white, soft, filmy, transparent and shining. He named the red ribbon Love and the white one Purity, but the great beauty of what these ribbons meant will have to be in your imagination.

Now all that Fairyland had to do about it was to tie these two ribbons across the sky into a bowknot; not very much, you would think, but, oh dear, do you know that no two people could be found in all the Land who could carry, one from one side, the other from the other side of the sky, and join these two ribbons? Many tried and though it seemed so simple, something always happened to prevent the tying of the bow, until at last it was given up as impossible. You have probably guessed that some serious trouble was in the way. True. Something was very much wrong, for it was a land peopled with deaf fairies, and the deafness was of a kind that comes from a disease far worse than mumps or any of those things. It was called Hardening of the Heart, was very contagious and meant that those who had it couldn't know the Song of Life, and the ribbons simply refused to tie together for anyone who didn't know it.

But the king, who did know all about the Song of Life, loved his poor little fairies, else he never would have tried to send them a valentine, so he sent doctors all over the land with little bags of curing things. These doctors went about and gave everyone trill teas, note pills, E, G, B, D, F salve, F, A, C, E powder, essence of G, B, D, F, A, tincture of A, C, E, G and treble extract of Bass. Still no one could tie the ribbons and it was plain that the medicine had done no good.

But the king loved his fairies still, for they were his very own, so he sent them toys to play upon, hoping they might find the Song within from the shell of sound that came from them. But although the poor little fairies could hear the outer part of the sound coming from instruments like a harp or piano, they could not hear the chords from tree or grass instruments; and though their ears caught a clang from the tapping of the gong in metal shape of bells, they could not hear its tones when it grew in the same shape in

their gardens. They couldn't hear the sweet music of these things that grew all over the land, although they listened with pleasure to the blowing and tooting on the imitation instruments that were only sent them to teach them to listen to the music of the real trumpets and reeds. Even the lovely notes of the violin, formed in likeness to themselves failed to teach them the Song of their own lives, and they lived on as unmusical in their thoughts, as deaf in their hearts as ever. At last the king, who would not give it up, sent a great measure of note seeds, all especially tuned to the Song, and ready to burst into music. Special wind messengers carried them everywhere, and as they fell they quickly sprouted into half notes, quarter notes, eighth notes, the little wings on the notes changing into leaves and bursting into a flower of song at the top.

Each note-plant sang its own song, the melody to which it was born, and the whole earth was like a symphony orchestra in which each knew its own part so well and loved the Song so much that it couldn't lose its place or get out of tune.

All this, you say, for a land of deaf-hearted fairy children who couldn't help their king send them a valentine? Ah, but you do not know how the king loved his deaf children!

Listen, the king now sent messengers everywhere, from house to house, and they went like the prince looking for Cinderella, trying to find some one who had heard the note plants, for the king had said that whoever could hear their song would be able to help tie the red ribbon to the white one.

The messengers searched long and far, and were very much laughed at, of course. But a few were sad to confess that they didn't know what it was all about and made a resolution to find out what was wrong and to try to get rid of the difficulty, and this alone was enough to reward the king for his trouble. But wonderful things often happen at the very last minute, and so, just as the messengers had nearly given up the search, and still no one had heard a peep from any of the note-seeds, a tired little messenger stumbled upon a cottage around a corner in a forgotten street. It was so tiny that you would know not more than one and a half people could have lived in it, but the smoke sang out of its chimney in merry whirling wreaths of soft purring sound, and the messenger felt a queer happiness go into his heart when he knocked at the door.

A little old, old woman opened it. She was very bent and twisted in her body, but her eyes, though all wrinkled round, had such a lovely light of love in them that the messenger almost forgot

what to say. Then as he stood looking at the dear granny, a little boy came up behind her. He had just dropped an armload of wood almost as big as himself into the granny's wood box, and now he looked at the messenger and then up at granny, with the same kind of a look in his eyes that was in hers. Now the messenger knew his search was at an end and he cried joyfully, "I come from the King!"

"Ah," said the granny and the boy in one breath, and looked at each other with that wonderful love in their eyes that told the messenger how well they knew the king.

"And he sends me to ask you whether any of the note seeds he sent into the world lately have sung up in your garden?"

"Oh!" and the boy looked at his granny as if a secret had been spoken.

"He comes from the king," she said to him, and they smiled together, agreeing. So they both told him yes to his question and that their note song was just a little cabbage.

"It sings more beautifully than anything we have," said the granny.

"Though everything in our garden has always sung," said the boy.

"Does no one else hear the song of your garden?" asked the messenger, hopefully.

Both faces fell. "No," they said, as if it were such sorrowful news that they could hardly bear to tell it, and for a moment all three were sad together.

Then the messenger said, "You are the two for whom the king is seaching. Come."

Neither asked any questions, because the messenger was from the king, and he led them to where the two wonderful ribbons hung, the granny to one and the boy to the other. They were filled with awe, of course, for no words can describe the exquisite texture of those miraculous ribbons.

Now the messenger said, "Tie them into a big bow-knot!"

Without the least trouble, they ran together and tied them! Then as they fell back to look at the bow the ends of the ribbons fell in such a way as to form a heart, so lovely and bright that all in the land knew at once something had happened. And how happy the king was, for he knew that all, even those who could not help with the valentine had become a little less deaf because the granny and the boy had showed that hardening of the heart could be cured, and how a true valentine was made. So he took the val-

entire and sent it to the King of the Kings of all the Fairy Lands to keep in His great album forever.

GRACE TANQUARY HILLYARD.

INNER LIGHT ON SACRED WRIT.

QUESTION: If Divine Forces brought everything into existence, why was Sin and Evil included to tempt humanity?

We know that in the vegetable and animal kingdom they passed through many degrees or stages before perfection was attained, and why not the human race? Direct from nature's laws animals were made cruel, ferocious; we know the lowest type of human were savages; that trait direct from the animals, and it assumed different forms and color, as ages produced the races characterized by all we know of barbarism—selfish intolerance, every sin, and wrong, which no little enlightenment could invent. Although I have a book telling of sixteen crucified Saviors, Jesus was the only Perfect One given to us to love and imitate. Humanity of that time reigned with so much terror and sordid ignorance, Divine Forces saw a relief must come, and the darkness so prevalent lifted. But sin had not reached its climax then, for the Christians were tortured in every conceivable way. If the All-Seeing Eye knew all this why was it allowed, is the question. Occultism says, to enable human beings to reach the Godhood they must experience all that mortals have been subjected to from the beginning; for in that way alone can Divine Wisdom be ours. The cross in all its varied forms we must bear.

MRS. E. P. TALLANT.

The *question* above includes much that is true of the answer. It is said that any one who has ability to ask a question has the ability to answer it, else they could not ask it.

The question as to why, what we call sin and evil should exist is a profound one which theology has ever wrestled with and never solved. The literal meaning of sin is "to miss the mark." Evil is good inverted. Whether evolution of mind and body could take place on any planet without "missing the mark" is a question. Practice makes perfect whether we are shooting at a target or playing a symphony. Perhaps the humanity on some planets never "sinned" and evolution has gone on in an orderly manner without the "discords"—yet even to miss the mark is an experience, and experience gives real knowledge and the fruit of real knowledge is Wisdom. Sin is the result of separateness. It could not exist in Complete Unity—the Godhead. Then, if we could see *all* the effects

on *all the planes* when a sin is committed, we might not call it sin but adjustment. We are limited, fenced off, from the Whole, and therefore only see partial results of any action—and are likely to see it as distortion. If the Divine Forces permitted sin to enter the world, then the Divine Forces are involved in the result of the sin and will gain by the process when the Great Balance or Adjustment is struck.

W. H. D.

THE OX AND THE LION.

(Quoted from *Halcyon Clarion*)

Ten years ago the Temple transmitted to the world a prophecy received from a high spiritual source, a Master of high degree in the Great White Brotherhood. This prophecy has been sent out to members of the Temple and has been referred to frequently in Temple writings. The prophecy reads as follows:

“The bear will growl at the lion; the eagle will alight on the bear’s head and pluck out its left eye; the ox and the lion will close in a struggle to the death. The eagle, the lion, the ox and the bear will form a square, from the center of which will arise the architect who will rule the earth.”

The interpretation of this is racial and more. It is hierarchial—and yet races and nations play detailed parts in it. It also has its interpretation in other fields than national affairs, as in the economic war going on in the world between the clash of the varied interests.

Certain national phases are of interest at this time. For a long time, up to the time of the Russo-Japanese war, the bear (Russia) growled at the lion (England). The bear may growl still more at the lion before the prophecy be fulfilled. Just how much Japan represented the Eagle in its great conflict with the bear, time will disclose more fully. We think of the United States as the eagle, naturally. So far the United States, as the eagle, has seemed to play no part with the bear, save as a peace maker. As said, we must think of hierarchial lines, which might include several nations for a proper understanding of this prophecy.

At this time the attitude of the ox (Germany) and the lion (England) is of extraordinary interest. The papers and magazines are today filled with the probabilities of a great struggle soon to come between these two great nations. The foremost leaders and statesmen of England do not seem to hesitate in declaring that war is inevitable, as it involves the naval supremacy of the latter country, which means the protection of its vast colonial and commercial

interest in all parts of the world. Germany, on the other hand, is increasing her commercial and other interests enormously, in all parts of the world, and is a formidable rival to England. In addition, Germany is suspected of "hankering" after large slices of colonial territory now held by England and other countries. At any rate Germany is building so many battleships of the Dreadnaught type and so rapidly increasing her naval armament, that England regards it as a menace to her, and seems to be inclined to act accordingly. From a standpoint of commercial interest, she may have to strike before Germany is her equal in naval power. If war come, the cause will be commercial entirely—the result of a selfish, competitive age. After a terrible struggle, which, no doubt, would involve more than the two nations mentioned, will come peace—a getting together in agreement, forming a square—from which will issue the constructive force, which will rule the world.

Does this mean the end of a selfish competitive, commercial age? Time will tell.

W. H. D.

TEMPLE ACTIVITIES AND NOTICES.

Sister Alice Carr of Victoria, B. C., spent several days at the Centre during January.

. . . .

Topics discussed at Headquarters at Sunday meetings during January were: Talks on Genesis from the Temple View Point, and The Relationship of the Soul to Light.

. . . .

The Temple Builders Lyceum is a large attractive bungalow tent recently built on the Halcyon grounds. The building is mainly of wood, nicely painted, and furnished for children's educational work and lectures, and will now be the rallying point for the Temple Builders.

. . . .

Our Sister, Mrs. Ida J. Wilkins, started on her journey East Friday evening, October 1st, 1909, arriving in Denver October 5th. She was met by friends and a meeting was held on the evening of the 6th and a 36 meeting on the afternoon of the 7th.

The night of the 7th she went on to Lincoln, Nebraska, and was met by two of our old comrades.

Owing to a mistake at the newspaper office the notice of a public

meeting was not inserted, but the time was well spent with devoted members who were worthy of any help which might be given them.

Sunday, October 10th, she went on to Omaha, Nebraska, where two open meetings were held, and then to Plattsmouth, Nebraska, where she visited a member at the Masonic Home. She left Plattsmouth on the 13th for Decorah, Iowa, where the Temple Light had been burning steadily for years. Three meetings were held here, and some good work done.

From Decorah she went on to Detroit, (not receiving word from Chicago members in time to stop there.)

In Detroit she met a number of persons interested, and held one open meeting and one 36 meeting. From Detroit she went to Syracuse, on October 21st, where she met the comrades from the original Square and there was a joyful reunion. Only two meetings were held here but a much needed rest was taken for a day or two.

Monday she parted with the old comrades and went on to Boston where she was met by two of the old warriors and who had arranged for a meeting on the following night, also a 36 meeting.

October 29th she went to Fall River where four open meetings and one 36 meeting were held, besides meeting a number of persons interested in our work.

She then journeyed on to Portland, Maine, where the face of another old comrade greeted her at the station. Two open meetings were held here and a Square formed.

The next place visited was Newington, Connecticut, where the Outer Guard of the Meriden, Conn., Square resides, from here she contacted all the members in that vicinity, namely, New Britain, Bristol, Hartford and Meriden.

On Sunday, November 7th, a 36 meeting was held at the home of a brother in Meriden and following that an open meeting. This Square is exceedingly active, each member feeling the responsibility of his or her part in the work.

Mrs. Wilkens then went to New Haven, Conn., where one open meeting was held.

Bridgeport, Conn., came next on the list, which was her old home where she had given much time to Temple work in the past. Three meetings were held and much time given to persons interested in our teachings. Mrs. Myers was with her during the greater part of the time in Bridgeport, and went to New York with her, December 4th, where an open meeting was held and a Square was formed under very auspicious circumstances, also a 36 meeting was held.

On December 9th Mrs. Wilkins visited a member at Garden City, and from there went to Philadelphia, Pa., where she found a Square of old and tried members.

Six meetings were held here, two of which were 36 meetings.

There was a side trip to Toms River where a most devoted Square was found and two meetings were held.

She then wended her way to Washington, D. C., where a Square was reorganized. She also spoke before the Oriental Esoteric Centre on Sunday evening, January 2nd, where a good sized audience greeted her.

On Monday night a Square meeting was held and on Wednesday the 5th, she left Washington for Los Angeles.

She arrived in Los Angeles Monday, January 10th, and was greeted by many old comrades. An open meeting was held on Wednesday evening, January 12th.

The real purpose of this trip, instigated as it was by the Master, has been wonderfully fulfilled. The sustaining, and building and binding forces of the Lodge were keenly felt by all who contacted our Sister, and the expected results from the devoted work done all along the line of her journey are already appearing at headquarters in renewed interest, new applicants for membership and a strong realization of the Lodge back of the Temple work.

TEMPLE SCRIBE.

Halcyon Hotel and Sanatorium



THE HALCYON SANATORIUM

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THE HALCYON HOTEL AND SANATORIUM,

HALCYON, CALIF.

The Temple Artisan

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No. 10

Behold, I give



unto thee a key.

SING SOFT AND LOW

Sing soft and low, ye happy, hopeful, helpful hearts—ye hearts that feel the first faint throb of that strong life-beat pulsing through the unborn child—the new humanity.

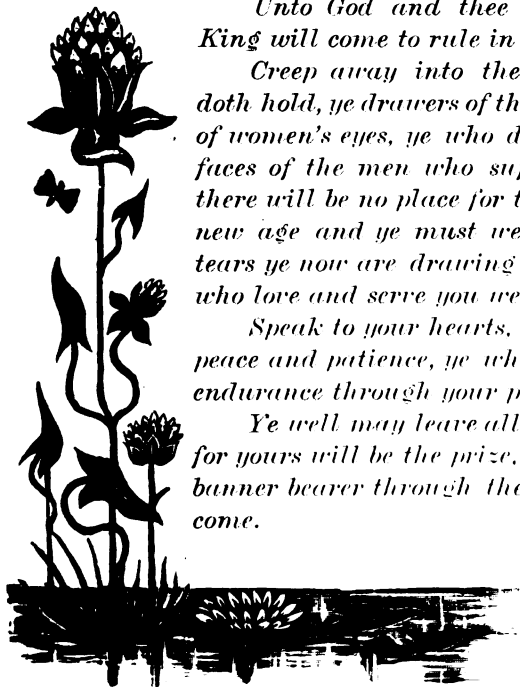
Sing soft and low. Not yet the time for swelling notes of victory. Sing, for sing ye must, and never cease from singing. The child is now conceived; the birth pangs even now are surging through the Mother Soul, and tho' the travail be most hard and long, the end is even now in sight.

Unto God and thee another Son, another King will come to rule in majesty and power.

Creep away into the dens the underworld doth hold, ye drawers of the waters from the wells of women's eyes, ye who dig deep furrows in the faces of the men who suffer for your sins; for there will be no place for those who weep, in that new age and ye must weep the measure of the tears ye now are drawing from the eyes of those who love and serve you well.

Speak to your hearts, speak low the words of peace and patience, ye who suffer now and gain endurance through your pain.

Ye well may leave all judgments to the law, for yours will be the prize, yours the honor of the banner bearer through the march of centuries to come.



THE TEMPLE AND THE CHRIST.

From His bright throne descending, as from yon central sphere,
The long-foretold fulfilling, the Master shall appear
Of mighty Truth the shewer, the Truth wherewith He came
Whose inner word, withholden, His lips shall later frame.

The mortal birth transcending, the garden and the cross,
Doom-shadowed Rome behind Him, and all a people's loss,
The Temple Veil asunder, the very shrine profaned,
The walls and roof a ruin, the place thereof blood-stained.

Jerusalem down-trodden, the tribes dispersed afar,
Proud Judah's ancient glory a dead and sunken star,
He bids a younger nation attain the higher way.
Rise ye His later seeking and greet the larger day!

And hath He not a temple upbuilding through all time?
Before historic ages, back in the world's young prime,
Its walls were based on services of gods and men to man,
And love to all beneath him in Love's embracing plan.

In mass and strength and beauty the lifted pile doth grow
With never noise of shaping or jar of hammer blow.
Bring not the gold of Ophir, nor what the world doth count,
The palm, the fir, the olive, the cedar from the mount;

But bring yourselves, O brothers! as gods and men have brought,
And bring that sacrificing wherewith the builders wrought
Who fashioned and who fitted how oft with martyr's hand!
And with their blood cemented that so the building stand.

Upon its daily growing Shekinah pours His light,
The Silent Watcher looketh whose Unit Ray is white.
In turn the Sacred Seven, their nightly travail through,
And every distant Centre, looks from the deepening blue.

Hid in the outer pillars the Temple records bide,
By master-workmen written, and fellow-crafts beside.
The secret Name is blazing within an upper room,
Jerusalem prepares her to meet the heavenly Groom.

Behind the Temple curtain is syllabled the Word;
The seven-fold veil is parting and mysteries are heard
Ere long by ears made ready, at length by all; and then
The Truth is to the nations, the brotherhood of men.

—EDWARD C. FARNSWORTH.

FROM THE MOUNTAIN TOP.

Gods may thunder, Angels may whisper, "thou shalt not," "I pray thee not" to awakened passion in the human heart, yet the glamour cast by elemental fiends over the mind of men and women, first narcotizes, then drives them on, on to satisfaction and satiation, and finally into hells of their own making, such as devils might envy them the power to make.

For God—Love—is a jealous God. In so far as God is jealous,

he is jealous for Love's sake, for Love is higher than any God conceived by mortal mind; and Love betrayed by passion surely bringeth vengeance upon the betrayer—vengeance that will eat the heart, as worms may eat the vitals of the dead. Passion gratified at the expense of Love—illicit love—will turn to gall within the human breast and embitter life, at every turn, and worst of all, it will destroy the very marrow in the bones of the soul. It will leave a man or woman without a vestige of self-respect, and in place of the self-respecting man there will arise a prating effigy, a simulacrum, a thing without a soul.

Stretch out your trembling fingers, ye passion-tossed of the world.

Twang the strings of that harp of the soul, until it has lost the pure tone that the Angels of the Throne attuned it by, if ye will, and then quiver in agony at the harsh discords your fingers will thereafter draw from that dishonored harp.

You must play upon it whether you will or nay, and the key-note by which its strings might be attuned is beyond your reach, if Love has been abased, and vengeance has fallen.

THE MIDDLE POINT.

TEMPLE TEACHINGS. OPEN SERIES, NO. XCII.

The average Nineteenth Century man and woman has become so habituated to wonderful inventions and discoveries of Science, by which nature's bars have been taken down and her secrets unveiled, that he is prone, when his interest in Occultism is first aroused, to believe he has only to wait long enough to have the greater secrets of Occultism, pertaining to psychic and spiritual development, unveiled by similar means, and to be able to avail himself of all such advantages without special effort on his part, and so he refuses to accept the statements of the older Seers regarding personal effort, or to use the only methods by which advancement in those fields is possible as those methods have been outlined, for they invariably call for a greater amount of self-sacrifice than he feels willing to make. But here is where he makes his great mistake, for he never can attain to the understanding or use of the only powers that will differentiate him from others in the mediocre classes of life by means of the effort of others.

As a race man is fast reaching the middle point of evolution beyond which no man can go on the merits or by the efforts of any other man. Before that middle point is reached advancement was

made under the law governing differentiation,—Repulsion. After this middle point is reached other laws, governing combination, unification,—Attraction and Cohesion, are pre-eminently active, and opposition only increases difficulty, and finally results in crushing out the opposing thing, or person.

Many of the students of the Masters have reached or are nearing the aforementioned middle point of evolution, but the development of the Spiritual Will has not kept pace with the development of their mentality, consequently in some instances they are falling away from their original purpose and being swept into the swirl of material development along lines that will surely drag them into the same vortex now being prepared by nature forces for many others.

It is utter folly for a man to expect that he can lead the same useless, selfish life he led previous to initiation in even the lowest degrees of the Lodge, and at the same time make any material advance in Occultism. The line of demarkation between the two is definitely fixed.

The *accepted* Neophyte has literally nothing to do with the requirements or commands of any other disciple or body of disciples, or with his own past. He has formed a definite contract with the Higher Self and his teacher, and to these alone he is answerable.

There was one of the deepest of all deep truths hidden in the command of Jesus to the would be disciple who would fain care for a newly made bride, or bury a friend: "What is that to thee, follow thou me." And contrary to the general idea of the apparent heartlessness of the command, that command was in fact the most loving, the most necessary, for anything that would tend to draw back the disciple into the slough he was leaving, when just on the verge of attaining to power by which he could succor those he was leaving or who had left him, would be most deprecable from all points of view. But whatever the effect of his primal efforts, the fact remains that the methods and means by which a man may reach beyond that middle point are as clearly and as sharply defined as may be the methods and means by which he may attain to power over steam or electrical energy, and "there is no shadow of turning with God." He may attain to some measure of knowledge and mental satisfaction by some other method, but this is practically lost to him when he faces the fact that do what he will he cannot go a step farther on the old lines. He will then either renounce all and drift into something which promises big results by little effort and find

out the facts in that way, or fall by leaps and bounds back to the old condition of dissatisfaction, materiality and final despair; or, if he be brave enough, he will face the effects of his previous failures, pull himself together and start out in the direction he should have taken long before.

It is those of the first mentioned calibre that are the most rabid, hypercritical and condemnatory of all others in respect to all occult research. The effect of their own failure having permeated their whole nature they will not admit there can be anything of value in that wherein they have failed. They forget that their failure was to be expected because they could not or would not conform to the rules given for their guidance. They pride themselves on their own supposed perspicuity in seeing, and morality in exposing what, in the silence of their own souls, they know is a false estimate of something far beyond them, and are in fact objects of pity to those who know them for what they are.

One of the methods by which a student may finally reach such a sad condition of mind is by laying down certain rules and conditions by which alone he will consent to help his comrades, utterly ignoring their needs, blinding himself to the fact that his methods would be of no avail to accomplish a task set for others. Such an one is so entirely possessed by his own ideas he is utterly incapable of perceiving the Jinns who are waiting upon interior planes, to trip him up when the inhibition of his mind is complete.


You cannot really help a man unless he chooses to be helped. All you may do, up to that point, is "bread cast upon the waters," which may or may not return to you, and if he cannot see the advantages of your methods of procedure in the way of giving help, and you will not accept his estimates of his needs, there will be just one more lost opportunity for all concerned. In no other one way is the truth of the importance of non-attachment to results more perfectly exemplified, for it should make no difference to you individually what the results of your helpful thought or deed may be or in what manner the help given is used, once you have decided to give that help.

You can prove the truth of my statements very easily from the personal standpoint. Of what advantage would it be to you if you were given the multiplication table, and told you could only use it in a certain way, when duty, inclination and in fact your whole heart was set on using it in another way by which you could solve a vital problem of infinite importance to you.

While non-attachment to results is essential to attainment of the heights of life, on the personal side of the equation, it is equally true that the rungs of the ladder of life upon which you personally are climbing are built up by the opportunities for gratitude you have given the human souls you have helped to reach some one or more of these rungs.

"Step out of the sunlight into the shade, if there be but place for thy brother, that so thou may'st add to that light, and thou will find that the light will guide both thee and thy brother."

Remember, there is always place on the highest round of Life's ladder for him who can climb thus high. It is only the lower rounds of the ladder that are crowded by the climbers. Also remember that from the middle to the topmost round, each one is *gained* by renunciation energized by Discrimination.

H.—

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 71

THE TURNY TWIRLY BOY.

There was once a household that was so serious that ~~none~~ of the family knew how to laugh, no not even to smile, but went about all the time with the corners of their lips falling down, their foreheads puckered into anxious wrinkles and their eyes all ready to cry.

One day the king of the country was passing by with his court in grand procession, and seeing the cottage of the Serious family nestled so cosily among the great oak trees, gave orders to stop for rest and refreshment in the cool shade. Hoping to forget his kingly cares for awhile he alighted from his carriage to have a quiet chat with the simple country folk of the cottage. But much to his surprise and regret the whole family seemed to be in sorrow and tears. The king thought some great distress must have come upon them and wished that he might do something to comfort them. So he said to them:

"Kind friends, if you will but tell me the cause of your grief I will do all in my power to help you. Your sorrows are mine also and must be shared by me, even as you relieve my needs and distress."

Then the father, wiping the tears from his eyes, replied:

"Oh, no, most beloved king! Not so! No great sadness has come upon us. Many blessings are ours, but we have tried so hard all our lives to avoid misfortune and disaster; we have worked so hard to save our children from sin, to teach them to work and

be studious, that life has grown serious, very serious to us. We have seen so much pain and suffering about us that it has not seemed right to laugh and be happy. Now, try as we will, it is impossible for us to smile or to enjoy anything." "If you could, most beloved king, but give us the blessing of laughter again we will indeed honor and serve you forever."

The king thought in silence a moment, and pretty seriously, too, for you can imagine how you might feel with a whole family crying about you, especially when you had looked to them for entertainment. But suddenly a twinkle jumped into his eyes, a smile broke over his face, and his mouth began to whistle the funniest tune that ever was heard. The whistle had only turned itself three times around when in through the keyhole there jumped the merriest little lad dancing and singing the jolliest tune and turning and twirling all round the room.

"Whoo—— Whoo—— Whoo", said he.

"I am the twirly boy happy and glad, who comes to the earth so solemn and sad. I chase little seeds, I whirl the dust. I watch the boys' needs and send their kites up. I sail the boats, I blow loud blasts. I dry the clothes, and I break the masts, I turn the windmills round so fast. Come with me and have some fun. Come with me and have a good run. Whoo—— little girl see your hat, turning summer-saults in the grass. Whoo—— little boy I'll roll your hoop quicker than any one can look. Whoo—— good mother and father too, whoo—— and whoo and whoo—— and whoo——!"

"I am an elemental fair, whoo—— with billions of comrades twirl in the air, and make it do whatsoever we wish. Helpful or harmful we can be. Floating the clouds or tossing the sea. We can help you, if you like, to chase the sadness and make you bright. Or we can make things black and drear, filling all things full of fear. We'll call to our cousins of the fire to lift your thoughts higher and higher. We'll sail and sail on the breath of day to the heavenly blue and away and away, he went twirling up to the sky singing to all "goodbye and goodbye."

By this time the mother and father and all the children were smiling and laughing and bubbling over with fun.

The king seeing them so happy, was most delighted and now rose to go and renew his journey. As he stood in the doorway after saying goodbye, he turned once more and with a smile and a wave of his hand called back to them:

"Remember my children, simple folk of the King,
Blessings most rare we find as we sing."

The Temple Artisan

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EDITORIAL MIRROR.

Nearly ten years ago, the Temple sent out the prediction that the year 1910 was to be the critical year for the humanity of this planet, in this particular cycle of time. For several years back the forces have been working up to this point. Seismic disturbances of the earth's crust, volcanic eruptions, floods and fires, wars and rumors of wars, brilliant discoveries in science of tremendous import, marvelous inventions including the conquest over another element—air—have been some of the portents ushering in the birth of the critical year 1910.



It does not necessarily mean that greater disturbances or greater things will occur for this year, than have gone before, but that the forces are now critical, that is, are balancing up and that the scales will tip one way or another during the year, and the efforts for good or ill, for great advance or a slow lumbering along for humanity will result as the scales tip or trend in one direction or another. In other words, if humanity is in the right mental and moral attitude to take advantage of its great opportunity, the next hundred years will put the races of earth on a plane of development morally, and economically where the present status of humanity would appear as that of benighted savages in comparison.



Not the least interesting of the signs of this year are the celestial portents in the heavens. It would seem as if a congress of comets had selected our solar system as a field for assemblage. Astronomers say that ten comets will be seen during the year, not counting the unannounced ones as the A 1910 and the B 1910 comets, which have appeared up to date.



On May 18 next Halley's comet will come within thirteen million miles of the earth with the probability that the earth will sweep through a portion of its tail. The Master has said that no heavenly body could come so close to another body as the comet is coming to the earth without affecting it greatly in all respects. It could

not increase the outer vibrations of the atmosphere and earth itself without affecting the inner spheres of the planet. Therefore, there will be much excitement in all lines of life. The influence of the comet is not necessarily malignant, however.

Some astronomers think the nucleus of a comet is a solid body of metallic density and describe the result of a collision between the nucleus and the earth as follows: "At the first contact in the upper atmosphere, the whole heavens would be illuminated with a resplendence beyond that of a thousand suns, the sky radiating a light which would blind every eye that beheld it, and a heat which would melt the hardest rocks. A few seconds of this, while the huge body was passing through the atmosphere, and the collisions at the earth's surface would in an instant reduce everything there existing to a fiery vapor and bury it miles deep in the solid earth." Happily, however, the chances of such a calamity astronomers say are so remote that they need not cause the slightest uneasiness.

In 1819 and 1861, the earth swept through a comet's tail but no one knew it until told afterward by astronomers. If the oxygen of the earth's atmosphere were to combine chemically with the hydrogen of a comet's tail we would meet a swift death. On the other hand if the comets brought an excessive amount of pure oxygen into the earth atmosphere our brains might be so agreeably stimulated that we might all perish in paroxysms of joy. The spectroscope has shown that Halley's comet contains cyanogen gas. If this could chemically combine with enough hydrogen gas of the earth's atmosphere it would form hydrocyanic acid which is the same thing as the deadly prussic acid and we would all be dead with one gasp. Happily, however, there is very little hydrogen gas in the earth's atmosphere, and we need not worry.

The long tail of a comet, streaming behind the head or core, is often fifty million miles or more long, but only makes its appearance as the comet approaches the sun. By means of the spectroscope the modern astronomer now magically transports the head and tail of a comet to his observatory and analyses them just as if they were stones picked up in the road. He finds that like the blue flame of a kitchen gas stove, a comet is composed chiefly of hydrocarbons—compounds of hydrogen and carbon. As it approaches the sun, the heat increases and finally these hydrocarbons decompose. The carbon is liberated and forms soot which can-

not burn because interstellar space is airless. This finely divided soot, each particle of which is smaller than the critical diameter of one twenty-thousandths of an inch, is acted upon by the law of light propulsion.



It has but recently been discovered that the sunbeams which play upon green grass and blue water and other things are actually *pressing* the earth. That pressure has been accurately measured and we now know that the earth is bearing a light load of no less than one hundred and fifty thousand tons. Why do we not see objects pushed into space by solar effulgence? Simply because light pressure acts not so much on masses as on surfaces. The less the mass and the greater the surface, the more the light pressure. Divide a ball of lead weighing one pound into one thousand little balls. The total weight remains the same but the surface has been increased. Divide each little ball again into a thousand smaller balls. The resulting one million still weigh one pound but the surface has been enormously augmented. Carry this sub-division so far that leaden particles are obtained measuring one twenty-thousands of an inch in diameter. Each one of these particles if placed into interstellar space will remain stationary, because its weight (gravitation) will exactly counterbalance the light pressure of the sun. If sub-division be carried beyond that critical diameter, light pressure will wrench each particle from the grip of solar gravitation and hurl it into space.



The tail which streams behind every comet as it approaches the sun is, therefore, to be regarded as a host of minute soot particles forced by pressure of solar light to point constantly away from the sun. Though composed of soot, a comet's tail shines because each particle is a miniature mirror which reflects the light of the sun.



Comets are born and die like everything else in Nature. Some are embryonic worlds in process of building and some are remnants of worlds in process of disintegration. Astronomers have noted the splitting up and disappearance of a number of comets of the past.

W. H. D.

A WEIRD TALE.

PART II.

There are many who cannot believe that I have been prevented from writing the whole of this tale at once, and they have smiled when they read that I would continue it "if allowed." But all who know me well will feel that there is some truth in my statement. It may interest those who can read between the lines to know that I attempted several times to finish the tale so as to send it all in one batch to the magazine, but always found that at the point where the first chapter ends my eyes would blur, or the notes ready for the work became simply nonsense, or some other difficulty intervened, so that I was never until now able to get any further with it than the last installment. It is quite evident to me that it will not be finished, although I know quite well what it is that I have to say. This part must therefore be the last as in trying to reach a conclusion much time is wasted in fighting against whatever it is that desires to prevent my going into full detail. In order, then, to be able to get out so much as this, I am compelled to omit many incidents which would perhaps be interesting to several persons, but I shall try to remember particularly and relate what things of a philosophical nature were repeated to me.

As I sat there waiting for the host to come back, I felt the moral influence of another mind, like a cool breeze blowing from a mountain. It was the mind of one who arrived at least at that point where he desired no other thing than that which Karma may bring, and, even as that influence crept over me, I began to hear a voice speaking as it were through a pipe, the end of which was in my head, but which stretched an immense distance into space, making the voice sound faint and far off. It said:

"The man whose passions enter his heart as water run into the unswelling passive ocean, obtaineth happiness; not he who lusteth in his lusts. The man who having abandoned the lusts of the flesh worketh without inordinate desires, unassuming and free from pride, obtaineth happiness. This is divine dependence. A man being possessed of this confidence in the Supreme goeth not astray. Even at the hour of death, should he attain it he shall mix with the incorporeal nature of Brahm. He who enjoyeth the Amrita that is left of his offerings obtaineth the Eternal Spirit of Brahm the Supreme."

The atmosphere of the room seemed to give the memory great

retentive power, and when on returning to my room that night I fell upon those sentences in the Bhagavad Gita I knew that they had come to me from a place or person for whom I should have respect.

Occupied with such thoughts I did not notice that my host had returned, and looking up was startled to see him sitting at the other side of the apartment reading a book. The English clothes were gone and a white Indian dhoti covered him, and I could see that he wore round his body the Brahanical cord. For some reason or other he had hanging from a chain around his neck an ornament which, if it was not rosicrucian, was certainly ancient.

Then I noticed another change. There seemed to have come in with him, though not by the door, other visitors which were not human. At first I could not see them, though I was aware of their presence and after a few moments I knew that whatever they were they rushed hither and thither about the room as if without purpose. As yet they had no form. This absorbed me again, so that I said nothing, and my host was also silent. In a few more moments these rushing visitors had taken from the atmosphere enough material to enable them to become partly visible. Now and then they made a ripple in the air as if they disturbed the medium in which they moved about, just as the fin of a fish troubles the surface of the water. I began to think of the elemental shapes we read of in Bulwer Lytton's *Zanoni*, and which have been illustrated in Henry Kunrath's curious book on the Cabala of the Hebrews.

"Well," said my strange friend, "do you see them? You need have no fear, as they are harmless. They do not see you, excepting one that appears to know you. I was called out so as to try if it were possible for you to see them, and I am glad that you do."

"And the one that knows me," I said, "Can you identify it in any way?"

"Well," said he, "let us call it *he*. He seems to have seen you—been impressed with your image, just as a photograph is on the plate—somewhere or other, and I also see that he is connected with you by name. Yes, it is——"

And then he mentioned the name of an alleged elemental or nature's spirit which at one time some years ago, was heard of in New York.

"He is looking at you now and seems to be seeking something. What did you have or make once that he knew of?"

I then recollected a certain picture, a copy of an Egyptian papyrus, of the Hall of Two Truths, showing the *trial of the Dead*, and

so replied, regretting that I had not got it with me to show my friend. But even as I said that I saw the very picture lying upon the table. Where it came from I do not know, as I had no recollection of bringing it with me. However, I asked no questions and waited, as my host was looking intently at the space above my head.

"Ah, that is what he was looking for, and he seems to be quite pleased," he said, as if I could hear and see just as he did. I knew he referred to the elemental.

In another moment my attention was riveted on the picture. Its surface bobbed up and down as if waves ran over it, and crackling sounds rose from every part. They grew louder and the motion ceased, while from a certain point arose a thin, whitish vapor that wavered unsteadily to and fro. Meanwhile the strange visitors I have mentioned seemed to rush about more in the vicinity of the paper, while now and again one of them took what looked like a flying leap from one end of the room to the other, with a clear, faint boom of a metallic character following his rapid motion.

Here I must draw the veil unwillingly. Let me violate the unities and the frame of this tale by just putting down a few sentences, leaving it to the imagination to draw inferences.

"Those strange delineations of form? Quite easily. They were seen by the seeresses in the temple. It is quite true that elementals have no forms as such. . . . But there are undoubtedly types, and (those) Egyptians were not the men to do anything unscientifically. . . . There is an occult reason why, although without form, these particular shapes were assumed. And having been once assumed and seen thus by the seer they always repeated that form to those persons. So the representative of the astral light, or of wisdom, or of the recording angel, is yellow in color, very tall, with a long bill like a stork. Or the one who takes the weight of the soul is always seen with a jackal's head. No, there is no prohibition against telling the occult reason. It is merely this, were it told, only one in a thousand hearers would see any meaning or reason in it. . . . Let your mind reflect also upon the peculiarity that all the judges sitting above there have heads alike, while in color they differ, each one having a feather, the emblem of truth, upon his head. . . . No, it is not Hindu, and yet it is the same. They used to say, and I think you will find it in one of your books, that 'everything is in the Supreme soul, and the Supreme soul in everything!' So the great truth is one, while it can be seen in a thousand different ways. We (Egyptians) took a certain view and made every symbol

consistent and of a class consonant with our view. . . . And just as the Hindus are accused of being idolators because they have represented Krishna with eight arms standing on the great elephant, we, who do not picture an eight armed divinity, are charged with having worshiped jackals, cats and birds. . . .

"Yes, it is a pity, but the sand that buries Egypt has not been able to smother the great voice of that Sphinx, the esoteric doctrine. But not through us, except in some such manner as this, now and then. In India the light burns, and in a living people exists the key. . . ."

Just then the bobbing of the picture began again and the same whitish column wavered over it. The faint boom of the airy elementals re-commenced and again claimed my attention, and then the picture was still.

I may say that the whole of the conversation has not been given. It is not necessary that it should be. My host had maintained perfect silence all the while and seemed to await my voice, so I said:

"What could have induced you to leave those peaceful places where true progress may be gained?"

"Well," he replied, "very likely they were peaceful, and quite truly progress was possible, but you do not appreciate the dangers also. You have read Zanon, and perhaps have an exaggerated idea of the horrible Dweller of the Threshold, making of her a real person or thing. But the reality is much worse. When you get into what you have called 'the peaceful places' this power becomes ten-fold stronger than it is found to be on the plane on which we now live in London."

"Why, I supposed that there, free from the cankering anxieties of modern life, the neophyte sailed happily on through plain seas to the shores of the fountain isles."

"Far from that. On that plane it is found that, although from the spiritual sun there falls upon the benign influence of those great sages who, entering Paranirvana, throw off their accumulated goodness for our benefit, the evil influence that is focused by the dark side of the moon falls as well, and with its power undiminished. The little temptations and difficulties of your life are as nothing compared to that struggle, for then it is realized that the self is the enemy of the self, as well as its friend."

"But," said I, "was the fault committed a great one, that it should condemn you to take this task?"

"No, not great as you term it, but quite great enough, and in

consequence I had to take my choice. In Caracas you saw me as an illusion of a certain character. There I did what was required, the illusion being perfect except as to the eyes. Now you see another illusion, and yet at the same time a reality such as is connoted by that word when used by modern scientists. It is a body that lives and will die. The Karma is hard, perhaps, but I grumble not. But is it not an illusion in every sense when you know that although this body speaks and thinks, still I, the speaker, am not visible to you?"

These words are not mine. If some of them seem meaningless or queer to many readers do not blame the writer. There are those who can understand. There are yet others who have latent thoughts that need but these words to call them into life. I cannot give any greater detail than the above as to himself, because he had reasons for preventing me, although he might himself tell more to another.

One curious thing of interest he said which will furnish some with food for thought. It was when I referred to the use of the body he had, so to say, borrowed, that he said:

"Don't you know that a great many experiments are possible in that way, and that some students are taught peculiarly? I have stood aside from this earthly tabernacle many a time to let in those who, notwithstanding that they operated the machine well enough and made quite a respectable use of it, did not know what they did. They were, if you like, dreaming. While here, in this body, they were essentially it, for the time, speaking its words, thinking its thoughts, and not able to control it. Not desiring to in fact, because they were completely identified with it. When they waked up in their own apartments either a singular dream whispered a fragmentary song through their brain or they retained no remembrances whatever of it. In such a case the body, being really master, might do or say that which I would not—or the occupier, temporarily strong, might say out of real recollection things having relation only to that life of which his hearers would have no knowledge."

Just then some clock struck. The atmosphere seemed to clear itself. A strange and yet not unfamiliar perfume floated through the room, and my host said, "Yes, I will show you a verse some one tells me to show you."

He walked over to the table, took up a queer little book printed in Sanscrit, yellow with age and seeming to have been much used. Opening it he read:

"This Supreme Spirit and Incorruptible Being, even when it is in the body, neither acteth, nor is it affected, because its nature

is without beginning and without quality. As the all-moving Akas, or ether, from the minuteness of its parts, passeth everywhere unaffected, even so, the omnipresent spirit remaineth in the body unaffected. As a single sun illumines the whole world, even so doth the spirit enlighten everybody. They who with the eye of wisdom perceive the body and the spirit to be thus distinct, and that there is a final release from the animal nature, go to the Supreme."

W. Q. J.

THE TEMPLE INSIGNIA.

The reason for reversing the head of the serpent in the Temple insignia, thus placing the head where the thickest part of the body may be found in many similar symbols, (representing an entire Maha Yuga, or Great Age), as given by the Master, is that this particular symbol is representative of one of the lesser ages of the great Cycle of Necessity and symbolizes the exoteric aspect of The Temple of the People, rather than the esoteric.

The position of the united head and tail of the serpent in this insignia is indicative of the depths to which the powers of intellect and generation have descended in this age of exotericism.

When humanity awakens to a full realization of its condition and a combined effort is made by all its units to lift the present human race from its position in the cosmic scale the jaws of the serpent will uncloze and release the tail, when a new cycle of the great spiral of evolution will open with a new race.

The light blue within the circle formed by the body of the serpent symbolizes the auric sphere, the first embodiment of the ego, and within which are all the potencies of all the bodies that the ego can ever create. The auric sphere persists from age to age as does the ego from which it emanates.

The square which incloses all the lesser figures typifies the four-fold manifestations of all exoteric life throughout a cycle. The blue and red triangles typify the higher and lower mind. The upward and downward curving projections from each triangle are symbols of both poles of motion—life in action, both good and evil.

The yellow bar separating the triangles typify the spiritual plane, the higher level of attainment.

The small gold triangles at the end of the bar typify possessions, material and spiritual. While these are divided by the figures between them there must be antagonism, therefore friction. The small

white star, symbolizing the Christos,—spiritual man,—now separates the two forms of wealth. When the star and these two triangles are finally united, as they will be in the sixth race, all antagonism between material and spiritual possessions will disappear and the insignia of The Temple of the People of that age will be a sun.

The white star in symbolizing the Christos also symbolizes the qualities of the Christos, *i. e.*, purity and sacrifice.

SOCIAL SCIENCE.

THE SPIRITUAL BASIS OF ART.

The real basis and foundation of Art is not an emotion nor any technology; its roots lie deep in the spiritual world, of which world Art is an expression in finite terms.

It is one of the commonest of mistakes to suppose that a copying of nature, or still more, a copying of works of art is art. Nothing which is entirely and exclusively a copy of anything is art, and the art which lies buried in a canvas or a cast copied from something is just that part of such a canvas which is not a copy at all, but which has its origin in the soul of the craftsman who did the copying. And thus of a landscape or portrait, if it be an exact delineation of line and color, plus nothing else whatever, there is no art there, no matter whose the hand which worked it. In Europe one frequently sees in certain places professional copyists, spending a cheerful and profitable lifetime doing camera work with the brush, in an occupation of utility but not of Art.

And well indeed might the camera do much of the work which the brush, in soulless hands, is doing in the painting of pictures today. The only difference between a careful copy of nature and a photograph of nature is that the camera cannot reproduce color. Remedy this mechanical defect and where is the *raison d'etre* for landscape painted with the brush? If the camera can do the work better than the hand, why employ the hand? Surely it were better to let the machine do all our copying of trees and men when we know that such copying can never lead us anywhere where the machine cannot take us.

Where do we find the real advance, the bona fide evolution in art? If we find that from Giotto to Corregio, from Velasquez to Zuolaga, from Claud Lorraine to Millet, or from Gainsboro to

Turner, there is merely an advance in draughtsmanship, even supposing there to be any such advance, of what use is all this struggle to achieve? Must we not admit that it is true of art as it is of civilizations, that sometimes when men most loudly hail and advance, there is just the moment of retrogression? Man has mistaken devolution for evolution.

We find, for instance, that the effect of a monied civilization upon art is that while it paints an excellent suit of clothes in which is concealed the form of a Pittsburg millionaire, or while it paints and re-paints endless Gibson girls; while it panders to every palate which leads to a pocket below, yet it leaves the interior walls of our schools, universities, factories, railroad stations, prisons, hotels, and nearly all public buildings entirely undecorated, and at the same moment three-fourths of our artists are penniless and to all intents and purposes, useless. And yet we have a flood of mural decorators: Sargent, Abbey, Brangwyn, Blashfield, Vedder, Melcher, Cox and a dozen others, with hundreds who could come to the front at a gallop if there were any front for them to come to. But unfortunately what commercialism demands is not artists but flunkies, and herein lies the struggle into which every artist finds himself flung, namely, shall his art be spiritual, as God would have it, emotional, as he himself would too often make it, or material, as the world wants it?

The way in which business effects art to the detriment of art, both in painting, literature, music, and the drama, is briefly, that it keeps it emotional, and on as low an emotional plane as possible, and effectually prevents its becoming spiritual, by a polite refusal to purchase anything which does not appeal directly and insistently to the senses.

The spiritual basis of art is the spiritual struggle of man with God, and all else in art, landscape drawing, sea-scape drawing, portrait-painting, is simply practice-work leading up toward that: that is to say toward work portraying the images, dreams, and creations of the human imagination.

The spiritual basis of art is the human-divine spirit within man, and art has neither basis nor being outside of it. When that spirit seeks expression of itself, proximately through the imagination, and ultimately through the hand the basis of all the beauty, the fear, the hatred, the doubt, the love, the sacrifice, portrayed on the canvas by the hand through the imagination is the great eternal struggle of the human—divine spirit. This struggle and therefore this

art has nothing necessarily to do with Nature, as the term nature is understood, at all. Nature is a tool, but to make her into Goddess and then copy her for so much an hour is to degrade art to where the bonds can reach it, instead of compelling the bonds to leave its adding machines and nature, and come out to a consideration of man and God.

When the spiritual basis of art is understood and appreciated by the art workers, such workers will no longer talk of money, prices, markets, and society. For what will he ask? For wall space! For wall space and a meal a day. He can sleep on the floor of the room he is decorating. When this time comes there will not be so much even as a prison in the land, whose interior wall space will not be a thing of beauty and of art.

SYDNEY N. HILLYARD.

INNER LIGHT ON SACRED WRIT.

QUESTION: *What is the inner reading of following verses from Revelations?*

I Chap. 13th verse. And in the midst of the seven candlesticks. *One* like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14th. His head and his hair were like white wool, as white as snow; and his eyes were as a flame of fire.

15th. And his feet, like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16th. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

To explain above four verses I think the quickest way is to re-write them in different English and then if any one else will give a still different version, or add to mine, we will have a short but very condensed idea of what is meant by this portion of John's Revelation.

Explanation. 13th verse. And in the midst of the seven great regenerating forces that build up humanity, *One* the fully evolved regenerated Man clothed in purity and with life force resplendent about him.

14th. A white auric glory around his head, and his eyes flaming with God power.

15th. And his feet shining with the glorious yellow light of

the full grown human soul; and his voice the voice of one coming from the Great Deep.

16th. And under his control are the seven chief entities of the seven great forces of regeneration that are to build up humanity: and through Him is expressed the power of truth that testeth all Mankind; and his face shines in glory because of his power.

To follow the full meaning behind my attempt to explain these four verses it will be found necessary to compare each thought in succession in both systems of English, a large part of the difficulty we find in understanding the Bible is the fact that our methods of expression and the words we use habitually are different from those used in the translation, and so we have used our imagination more than the people of the time of James the First. J. O. V.

QUESTION: *In what round and root race was humanity when the so-called "fall of man" took place as related in Genesis?*—R. W. Northey.

We are now in the Fifth root race of the Fourth Round. The "Fall of Man or Adam," in other words of the Third Root Race, took place at the middle of the Fourth Round when a bisexual race descended, differentiated and became the Fourth Root Race. The middle of the Fourth Round or the period between the Third and Fourth Root Races of the Round had to be the time of the separation of the sexes, as the laws of correspondences demand. It is the place where the Three becomes or falls into the Four. The Triangle—Spirit projects another line—a reflection and is now represented by a Square—Matter—a vehicle through which spirit may now manifest on the fourth plane comparable to the Fourth Round. The triangle becomes a solid—tetrad—the first four-sided figure possible to manifest on the physical plane. Applied to human principles, male and female APART. Manas is now divided into two entities, higher and lower functioning respectively on two different planes of consciousness. This separation of Manas into two is the correspondence in man of the Fall of the Third Root race into two parts, or the Fourth. The Divine Marriage is consummated when these two parts again become one.

Each Round strikes its fundamental keynote. The fourth round struck the note of Differentiation. But this is not actually accomplished until the middle point of that round. The Fifth Round will strike the note of the blending, and the spiritual and physical identification of all that was separated as a result of the law of the Fourth Round. W. H. D.

TEMPLE NOTICES AND ACTIVITIES.

Our Comrades, Mr. and Mrs. Geo. Webber, of Seattle, are now at the Temple Centre and plan to become permanent residents. Bro. Webber will start a wholesale bakery here. A business that provides the staff of life ought to succeed surely.

* * * *

Brother Marvin W. Smith, of Everett, made a visit of ten days during the past month and discussed plans with the Centre for a possible coming here later on as a permanent resident. Brother Smith is a dynamo of high power and if the plans externalize as discussed it will mean much for the work.

* * * *

Mr. and Mrs. Hillyard are now in Denver radiating the Temple Light and Message. *En route* to Denver from here many stops were made and talks and lectures given, public and otherwise. At El Paso a public lecture was given at the Court House and the newspapers gave good reports of the lectures and discussion. At Colorado Springs, Colo., another good public lecture was given in the Unitarian Church and aroused much interest. Now at Denver, the former home of Mrs. Hillyard, where a longer stay will be made, much good work is being done.

* * * *

Great activity is noticeable in the Temple organism now both at the Centre and circumference. The work has reached a point of recognition on the part of the world and the foundation has been established long enough to give all a feeling that the work is on a solid basis and worth while looking into for those who long for a "better day" and a closer contact with a right material and spiritual environment.

* * * *

Members are reminded that Temple Insignia pins are on sale at Headquarters in gold for \$1.50 and \$2.50 each, the difference being simply in weight.

* * * *

The beautiful prophetic poem, "The Temple and the Christ," on another page of this issue, is by a brother recently affiliated

with the work and will be appreciated by all who grasp the great underlying mission of the Temple.

* * * *

On the 22nd the Templars held a pleasant picnic at the Beach and in the evening an enjoyable sociable at the Halcyon Hotel.

* * * *

For Temple Dues and Helping Hand contributions, make money orders payable to Jane W. Kent, Treasurer.

* * * *

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to the Temple Home Association.

* * * *

It is requested that in all cases of changes of address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured.

TEMPLE SCRIBE.

Halcyon Hotel and Sanatorium



THE HALCYON SANATORIUM

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HALCYON, CALIF.

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Behold, I give



unto thee a key.

THE LATCH.

Lift up the latch, child of my love, the latch to the door of thy Father's heart—The door of that home thou hast left in rebellion to wander afar into darkness and squalor, in want and in sorrow—Left it to seek, yet always to miss, the peace of fulfilment, the joy of attainment.

Dost thou remember, son of my sun, when thy thoughts wander homeward, that only in seeming, that latch closed the door—Remember that inside the door was no latch and no fastening, and he who would enter had only to stoop to the latch hanging downward, lift it and enter the door of his home? If a child willed to enter, a touch of his finger would lift high the latch, the door would swing open, a face there would meet him; wide open arms would enfold him, and bring him perforce back again to his own.

So now hangs the latch to the door of my heart, but of thine own free will must thou lift it to enter.



FROM THE MOUNTAIN TOP.

"I HAVE KEPT THE FAITH."

Beats there a heart so callous, so unresponsive as to feel no thrill of courage, no feeling of gratitude that it belongs to the same grade of substance, beats to the same measure as that which enveloped the man and prompted the words of the dying Paul: "I HAVE KEPT THE FAITH?"

What would be the result if the Higher Self of each one called upon us to make a similar assertion in the hearing of a waiting multitude, after years of such trial as Paul endured for his "faith's sake?"

And what is this faith which Paul once defined as "the substance of things hoped for?"

The answer comes from the heart of all things and wells up from our own hearts to our lips "It is the life of our life—the one attribute—the basic principle of all our hopes, fears, longings and possibilities. Without it we were the most forlorn, helpless and hopeless creatures in the wide universe."

When all we have loved, trusted, worked for, prayed for, endured for, leaves us some day in the midst of one of the fiercest storms of trial, and it seems as though the very foundations of the world were giving way and we were plunging into the depths of Hades; out from some inner shrine, some holy place, where God is dwelling in fullness for the time being, there comes a soft whisper to our inner ear bringing in its wake a wave of hope and courage which stirs some stagnant, long-neglected deep of our nature and sets it into rapidly pulsating motion; and then into our hearts and heads is wafted the message: "be of good cheer, I have overcome."

Overcome what? and by what? questions the lower mind.

Clear cut and sharp comes the answer: "overcome the world and all that is in it that is antagonistic to the highest good; and overcome it by the power of *Faith*;" faith that sees the first step of the long ladder we must climb, and then glances along all the other steps and says to us: "take that first step and the rest will be easy;" faith that looks into the heavens of a starlit night and says: "even as the hand of Infinity holds those worlds in equilibrium, as century after century they traverse unending spaces, so will that same hand hold this little world which constitutes my individual self, so I have no occasion to fear. All I need is power to will and work—the Infinite Father will do the rest; Faith that walks by one's side, even if its

face be veiled, as we stumble down the dark valley of death and through hells beneath—those hells that have quenched the fires of hope, of love, of mercy, of even desire for existence—and says: “Look up, beloved, this is not all of life; take *me*, use *me* as a shield against the darts of the devils that haunt this place, and fight thy way out.” And, listening to that plea and obeying it, we find the way opening before us; we find the devils were either powerless to injure us or that they were unsubstantial, transitory, dream figures which melt away before our eyes, as step by step we advance, covered by that shield of Faith.

Aye, Faith is indeed the life of our life, the impulse to every worthy action; the basis of every invention, every scientific discovery, every advance in all fields of life; and more than all else to the longing, soul-starved human being, hopeless of ever being understood by or ever gaining a place in the hearts of those it loves and serves, and overcome with a horrible fear of death, and an even worse fear of continued life.

What words can picture the return of a lost faith to such an one?

Dwelling on all these truths, can we not imagine with what wholesome pride came the words: “I have kept the faith,” from the lips of that old worn out, dying man; worn out in the service of his fellowmen and the Christ he loved?

Who would not reverently repeat the same words to himself and pray that he too might be able to utter them in a like hour of supreme trial, in the same spirit and with the same power?

The greatest Initiate, the humblest slave may have a right to utter them; and in the utterance the two would be made one in the heart of Infinite Love.

POISON.

TEMPLE TEACHINGS. OPEN SERIES NO. XCIII.

If the causation as well as the effects of certain poisons, continually being generated and distributed by the self-conscious votaries of black magic, were understood by the sufferers from their practices, they would be able to protect themselves, and at the same time destroy the effects of dastardly proceedings which, if left to chance, might finally wipe out a whole human race.

In order to give you some idea of the rationale and the final effect of what may originally have been but the satisfaction of vicious desire or which may be a deliberate attempt to destroy another living creature, it will be necessary to consider the motive,

the astral action and pathological effects, as well as the final result of either act under consideration. A tool of the Black Brotherhood, or an unconscious tool of his own evil desires, urged on by a powerful personal desire may generate by means of rapid, concentrated thought force, a condition in his own mental sphere which is comparable to that produced in cream by constant churning; that is, the rapid thought action separates certain ionic constituents of mental energy from the rest, even as butter is separated, leaving a residue.

These constituents in combination with others of an opposing character normally are beneficent, but are destructive, poisonous, deadly in effect when isolated, and consciously directed, to any living creature.

They are then in a different rate of vibration, firmer in texture, more possible of manipulation by beings trained to their use; and because of their incisive, penetrative, disintegrating nature, when directed into any channel, cannot easily be dislodged until their deadly work is done. The deposits in the poison sacs or fangs of the serpent, poisonous secretions in other animals, and even in man, were originally all of this nature. They were primarily the result of voluntary or involuntary depolarization and separation of one grade of substance from what was, en masse, a beneficent form of substance, its segregation into some part of a physical form of animal or man and its final degeneration, during which process the secretions reached a malefic condition.

When a votary of the Black Lodge desires to wreak vengeance upon, or kill a man or animal, he first generates and then transmits that deadly force to another, either by direct action or by slower forms of infection; but those in the more powerful ranks of that body are careful to refrain from informing their dupes or votaries that by means of such generation and transmission, they themselves will become individually infected with the same virus, and that the final results of their action will be far worse for them individually than for their victims.

The fact that it is even possible for a serpent to poison a man without biting him, under some circumstances, indicates the penetrating power of the poison; and this being true of this grade of matter of lower vibration, how much more effective must be the concentrated, condensed forms of like poison of a higher vibration, when emanating from a man.

The method by which this poison is injected into the body of

one man by another is very simple. Once the deposit is formed by individual effort in the auric sphere of one man, a definite degree of the fiery lives which constitute that deposit are directed by will power to a certain center of the Medulla Oblongata. They there come into contact with a very refined class of cells, and incite the neucleoli therein to more rapid action, with the result that the whole character of the cells is changed.

They first become swollen, then looser in construction, then break down and are partially liquified. Then infected as they are by the character of the elementary lives that have incited them to action, they drift into the connecting nerve ganglia and are carried into the pneumogastric nerve, then to the ninth pair of nerves, and so by means of the nervous fluid, to all parts of the body.

In such a case the afflicted one soon begins to have fits of nervous or sullen depression, marked by suspicion, morbid speculations, desire for isolation and frequently, inordinate sexual manifestation.

Finally the nerve walls break down and the nerve fluid, which under normal conditions would vitalize the whole nervous system, is constricted within smaller areas where, because of its concentration and its disintegrating power, it destroys or incapacitates whatever nerve centers of the body it contacts.

I have said a whole race might be destroyed by such means, and it is for the reason that such an infected mind and body may infect all whom they contact, while those so infected may be entirely unconscious of the existence of the power or the object of the generator of the poison, and so do nothing to counteract it, and it may then manifest in some form of disease, as for instance, some one of the terrible plagues.

With the disabling or breaking down of the nerve tissue in some vital organ, the organ itself is no longer able to throw off the poisonous products which have resulted naturally from chemical action.

Such an infected mind and body oftentimes unintentionally transmits the same poison that first infected it to others and it is according to the purity of the mind and strength and vitality of the body of those so infected as to whether they can prevent similar action in their own auric spheres to that which first led to the generation of the poison with all its after effects, even to insanity and death. Verily, one life is dependent on another. Who can picture the Karmic effects of a deliberate act of such a nature, to the person committing the crime?

H. 

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EDITORIAL MIRROR.

From time to time trials of strength and endurance are put upon the Temple work. In these tests the Centre has always shown its great reserve strength, and the results of the test and fight have invariably advanced the work into broader fields of activity.



Several years ago, the Master forewarned us that the work would have to pass through legal battle testing its right to exist. This has come true as the Temple Home Association was recently compelled to petition the Courts to restore to it land and buildings which had been taken possession of unlawfully by a few misguided members in opposition to the by-laws and all the rights of the management involving the rights of the organization as a whole and members thereof.



The portion of land in question is a part of tract which the Association has never thrown open for allotment, as it has a mortgage on it and therefore cannot be allotted to members. The Association has always rented this particular piece of land with the house and building on it, and in January of last year threw it open to members for rental, as usual. The members referred to met with the Board of Directors, made a definite rental offer for the place for the remainder of the year, which was accepted. As soon as they were in possession, they refused to sign a lease, refused to pay rent, during the year, and refused to vacate the premises at the end of the rental term, December 31, last. The parties renting the house had been members of the farming department the previous year on the profit sharing basis and had with the Board, helped to make the inventory of the Farming Department and accepted the settlement and were paid in full for their share of the profits for that year, the same as others. As soon as they had rented this land, however, they sent in a bill for wages for the previous year's work in the Farming Department, thus endeavoring to repudiate their agreement to work on shares, as well as the settlement which they had accepted. The reader can draw his own conclusion as to why they did this after renting this portion of land.

To have refrained from action in this matter through mistaken ideas of brotherhood and charity would have jeopardized the existence of the work in establishing a material body through which the forces and plans could be projected. For, if two or three people could seize our land without rental or any arrangement with the management, others could do the same and soon there *would be no land* and no Temple Home Association. Anarchy would reign and all law and order would cease, and the management be recreant and impotent to carry out the trust reposed in it by the members who had elected them to office for the sole purpose of managing and safeguarding the interest of the organization as a whole, that it might carry out the purposes for which it was designed.



In view of all this, through its Governing Board, The Temple Home Association brought suit in the Superior Court of the County for possession of the land in question which the defendants had held for nearly a year without paying any rental and who had declared to the Board *they did not intend to yield up said land unless the law compelled them*. The suit unearthed a plot and plan to undo the Association, as the point was obstinately brought forward by the defendants that The Temple Home Association was not a corporation, or properly incorporated, and that the Association had no right to sue members no matter what they might do, etc. All of this was overruled, however, and judgment rendered in favor of the Association and the land is now restored to the possession of the Association.



The moral victory won in this case is as great as the legal one, if not greater, though no true Templar will have any desire to shout over either. It is simply a cause for regret and sorrow that erstwhile members should allow their sense of right and justice to be so dimmed that they compel such action, thus preventing them mercifully, however, from doing a greater wrong and injustice to others—not to speak of themselves.



While we may expect repetitions of these conditions from time to time, there can never be any fear of the outcome. The result of this case leaves all phases of the Temple work much stronger than before, for it has established its basic rights by actual test, as organized and doing business in a lawful and proper manner, and

therefore entitled to the protection of the laws of the land if need be, thus morally and legally justifying the whole plan of work and the management thereof.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 72

MORE BREAD.

"More bread, please give us more bread," cry the children.

"Yes," says the mother, "if you will promise to learn how to make it."

"Yes, yes, we would love to do that. When shall we begin: now? We're all ready!"

"Yes, now, it is just a few minutes before six and we will start our sponge before supper."

"Bring a cup of milk and a double boiler in which to scald it. Turn the scalded milk into the bread bowl. Add a tablespoonful of shortening, a teaspoonful of sugar, two teaspoonfuls of salt and one cupful of lukewarm water. Half milk and half water are used because an all-water bread is very tender and dries out rapidly, and an all-milk bread is likely to be tough."

"As soon as the liquid is lukewarm we will add a half-cupful of yeast, but before we do that we will sing together the Song of the Bread."

A holy breath of love,
A little leaven true,
Flour so white and fine,
Salt and sugar too.
Of these we'll make our bread
Mixed with thoughtful care,
That all who eat thereof
May find sustenance so rare.

"Yeast, you will remember, is a living plant that grows by the multiplication of its cells. If we scald or overheat it we kill or harm it; if we chill it we hold back its growth. When the yeast is put into the liquid and flour, it is as if the yeast plant had been potted in the soil in which it is to grow. So it must be given the proper opportunities and care as we would give any other plant."

"Now the mixture is lukewarm and we can add a half cup of yeast and enough sifted flour to make a thick batter that will pour, beating it thoroughly until smooth and full of bubbles."

"It is ready now to be set away to grow light in this warm cupboard of about 60 or 70 degrees. The little yeast cells will begin to divide and multiply themselves, producing fermentation and throwing off carbonic acid gas.

This gas pushes its way through the flour and liquid making it light also. This is what makes the bread rise, and it is this rising force or quality in bread that makes people call it the staff of life, because it is so like love in the way it lifts the flour, as love lightens and gladdens all hearts it touches."

"While the batter or sponge is rising you might like to learn more about the yeast and the hop vine from which the flowers are sometimes taken to make the yeast."

Have you ever heard the story of the little hop vine that was crying because it could not stand up, and all its beautiful leaves had to lie in the dirt? A little tree near by told it to "Just crawl over to me. I will help you get up." So the hop vine kept on trying until it reached the tree, then wound itself round and round the little tree, spreading out its green leaves, and making it look very beautiful.

After a while some flowers came upon the vine, then the hops formed, ripened, and fell to the ground where they were gathered one day by a man who made some medicine of them.

The medicine helped a sick woman grow stronger. The tree had helped the vine, and the vine in its turn helped somebody for it knew how good it was to be helped when one is weak.

But here we have been talking until it is ten o'clock and our batter is light, all full of bubbles, and ready for mixing with more flour. We will add it gradually, beating with a spoon until the dough can be turned out upon the kneading board.

You will have to learn to knead bread and discover for yourselves when it feels right. It is easier to get too much flour than too little, and should be kneaded with as little flour as possible to keep it from sticking to the hands or board, and worked until it is springy, smooth, elastic and no longer sticky.

Then place it in a greased bowl over night, set it in the cupboard again, keeping it a little cooler than before and it will be ready for molding into loaves about seven in the morning.

When the loaves are molded, as little flour and kneading should be used as possible. They do not like to be handled any more than children do when they are being given their different places in school. The dough must be rolled into shape quickly and deftly and placed in the bread pans. It should rise in the pans from

thirty to forty minutes, then be placed in the oven for careful baking.

When the loaves are very light prick them gently with a fork to let out the gas during the cooking. They should bake about an hour, and when done removed from the pans and stood edgewise against them so the air may get at all sides.

If these directions are followed with thoughtful care we should be able to serve good bread on our tables and sing the Song of the Bread with great pleasure, not only to ourselves but to others.

PSYCHIC FORCES.

The word Psyche—the soul—(represented by the Greeks as a winged female figure), is the root of many words used by Occultists, descriptive of the functions of the soul and mind. That there is a close relationship between soul and mind, if they are not identical, no one can deny.

The driving force of all power is most emphatically spirit. To my mind there is no such thing as abstract force, mind or power, or motion; all are synonymous with space, and quite thinkable entities.

Occultists teach that the sons of universal mind are entities of a higher order than finite minds can conceive, and in the far off periods of time now beyond any possibility of computing, such entities incarnated in, and raised a lower order of humanity to its present status.

All force and energy being spiritual in the last analysis, the terms Psychic and physical can only be used to distinguish the separate planes on which the spiritual force energizes. As centers of that force, we have the power to attract or repel different modifications of the same and, through the law of conservation of energy, we can retain, conserve, and crystalize into matter those various modifications, thus creating forms, bodies, etc., through which higher entities can work by radiation and emanation.

Form after form is built and destroyed by the Ego in its long quest for knowledge and experience and, as these forms become finer in their essence, the principle of radiation becomes more active in them.

The terms psychism, psychic power, etc., have been so long used in connection with the inner or astral planes of being that the vital action of the power so indicated upon the physical plane is often lost sight of.

There being a constant action and reaction between the several planes, a form of force set in action on the spiritual plane eventually manifests matter and form on the physical plane; and, as the operation of every force is cyclic in manifestation, matter or substance becomes finer, more elastic and tenuous as it recedes from the physical plane.

As man is divine in essence, the nearer evolution brings him to perfection the greater power he has to control and use these forces.

An adept can create or disintegrate forms of matter because of his knowledge of the law under which nature produces the same phenomena. The process is much easier on the astral planes than on the physical, for matter is not so crystalized upon the interior planes and, being tenuous and elastic, it may be changed by every thought or act of will of man or elemental, of which fact we are often conscious in dreams or visions.

The one dominant note in human nature is desire for power, however successfully that desire may be disguised, and even hidden from our own consciousness. Whether that desire end in good or evil depends largely upon the motive and the use to which the acquired power is put. If the desire is unselfish, and for the good of humanity as a whole, it is pure and can only lead to good in the end; if, on the contrary, the desire is selfish the discord termed evil is the sure result.

The moods of our minds generate forces in the kingdom of nature, as surely as do the currents of air or electricity, and those mind forces are going from us constantly to other minds, as blessings or curses, and are as real, though unseen, as a blow or a caress.

The physical force we put into the action in the exercise of our muscles does not stop with ourselves: that, too, goes much farther. We know that there is intelligence behind all force and power, and the forces that have made us what we are, will not stop here and now but will take us to immeasurable heights beyond.

There were just as much magnetism, electricity and other forms of force in the universe before man discovered them as there are today, but they were useless for human purposes, because of our lack of knowledge to perceive and master them. The greater force of the human mind is ours to use, but we are limited as to its use by our ignorance. It is wasted because, through ignorance and habit, we work our mental batteries in the wrong direction and send from us into the auras of others bolt after bolt of ill-will, uncharitableness or

unbrotherliness, all of which not only harm those others, but rebound as does a rubber ball and injure us far more deeply.

When we say "I can't do this or that," we call into action a force that will most surely prevent our so doing. Our "I can't's" are the iron bolts that lock the door of opportunity against us. "I can and will" is the power driving back the bolt. Every protest against a personal fault, every aspiration toward the good, the true, the beautiful, is a push of the soul upward; every demand upon the Eternal for force is honored, and once attracted to us remains with us always and is ours to use on all planes of our being, and these drafts upon the Eternal constitute whatever real power we may possess, and that power is brought into service by steady, persistent, concentrated effort of the will.

To call for, pray for, or demand any force is to connect ourselves with the desired force. The answer may come through some individualized entity. The demand and supply is according to nature's law, for we are indeed brothers, helping and sharing with each other. But with every demand for force should arise an equal demand for wisdom, for power without wisdom would be far more dangerous than unguarded dynamite. In the past, we all have been more or less interested in what is known as psychic phenomena. There is a strange, weird fascination about such phenomena that appeals to the majority very strongly, but I believe that most, if not all of us have come to see that it is of very little importance to us in the present age. We have more strenuous work to do before we are justified in yielding to such fascination.

In our physical bodies we have iron, copper, magnesia, phosphorus and many other minerals, combinations and recombinations, of various substances that have never been dreamed of by modern scientists; and we have, in our thought sphere the finer, more subtle spiritual correspondences of those minerals; but the proportions and combinations of these spiritual forces in each person are different, therefore we cannot all get exactly the same grasp of spiritual, mental or physical things.

You can try my experiments and I yours, but the result will be different in each case, though collectively the greatest harmony may obtain between us and a similar degree of power may be gained, but not until we have learned to work in harmony with all others in one order of life can we rise to the height of our great ideals.

Much has been said and written of co-operation, but few have been able to catch a glimpse of the inner light that can show us just why

co-operation is such a great necessity. Our common electric arc lights are very suggestive of brotherhood and the universe. The sun is of course still more so, but one can realize the synthesis of all through the arc light because the rays are perceptible to the naked eye. Each of the rays symbolizes a hierarchy of beings composed of innumerable smaller lights, each in turn shooting out its rays in every direction, twining and inter-twining with rays from sister lights. We cannot see the forces these lights are setting free any more than we can see the forces set free by each one of us, but we are often able to see the results of their action in both cases. Imagine a central sun turning with inconceivable rapidity around on its axis, sending its rays of eternal light into the farthestmost limits of space, touching and lighting all other stars, suns and planets, mingling and intermingling the force set free with the spiritual forces of Love, Compassion, Wisdom and Justice as they sweep out through the universe, touching and gilding the clouds of heaven as well the clouds of unbelief, suffering, misery and finally making of even them, avenues of the force of compassion.

We cannot yet hear the beautiful symphony the Master hand is playing on all the instruments of light. As yet no tone can reach our finite ears, because of the imperfection of these instruments of hearing, but even those instruments are being completed by the tones now in vibration.

Only a little snatch of the harmony reaches us from time to time, but some day, when our hearts will have grown more compassionate, our inner ears more perfect, we shall hear the whole great symphony.

G. IN C.

"A COMPARISON OF EGYPTIAN SYMBOLS WITH THOSE OF THE HEBREWS."

In the primitive languages, the names of material objects were used to designate abstract ideas corresponding to them; at a later period a reaction in languages took place, the names of abstract ideas were given to material objects, symbolizing them.

This action and reaction, manifest among those people who have preserved a knowledge of symbols, was one of the causes of the remarkable fact, examples of which are furnished by the Hebrew, the synonyms produce the same homonymies, that is to say, that the different denominations of the same physical object possess the same moral signification; at one time the abstract idea arising

from the symbol, and at another the name of the symbol being derived from one or more abstract expressions.

It is evident that this idea removes all idea of chance in the formation of symbolic significations and all idea of arbitrary interpretation.

The law which imposed on the synonyms of a language the same homonymies reproduced the same phenomena in languages foreign to each other and having nothing common between them but their symbolic origin. It is not surprising that we find an explanation of Egyptian symbols in Hebrew, since I have already shown in the history of symbolic colors that the name of the color white had the same signification in languages completely foreign to each other. Thus, the Greek word *LEUKOS* signifies *white, happy, agreeable, gay*; in Latin, *CANDIDUS*, *white, candid, happy*; in the German language we find the words *WEISS, white, and Wissen, to know, ICH WEISS, I know*; in English, *WHITE, and WIT, WITTY, WISDOM*.

The languages of Greece and Rome, and those of modern people, altered by numerous admixtures and long usage, lost the symbolic character, which we find again in the Hebrew: The application of this last tongue to Egyptian symbols is a proof of it, confirmed by the names of the colors.

After the special work published on that subject it would appear sufficient to establish that the names of the colors reproduce in Hebrew the significations assigned to them in our former researches, but it has appeared to us that it might be useful to make a special application of this new means of verification to Egyptian paintings.

RED.

The names of this color are formed from those of fire, and in their turn they form those of love. Thus, *Argun, purple*, is formed by *Are, to burn*, and of *rgm*, which signifies *to color, to paint, to conjoin, and a friend*.

Red, the most glaring of all colors, was used to designate the verb *to color* and *paint*, and as the image of fire, it designated love, the *universal tie of beings*.

The names of man and woman were borrowed from fire and the color red, because the physical, the moral and religious life of humanity spring from love; *Aisch, man*, from the root *Asch, fire, Asche, woman and fire*. *Adm, man*, and the *color red*.

On Egyptian monuments all the men have the flesh painted red, and the women yellow; in like manner the gods have the flesh red and the goddesses yellow; at least, when these divinities have

not a color specially attributed to them. We see in this fact a confirmation of the Hebrew signification of man, whose name signifies *red*. We shall presently show why the feminine gender is designated by *yellow*.

YELLOW.

Among the Egyptians, as among the Hebrews, fire was the symbol of divine life, of human life, and of the life that animates all created beings.

The inward essence of divinity was considered by the Egyptians as male and female. The *heat of the fire* represented the universal male principle. The *light of the fire* was the female principle.

Le Pimandre, who, according to Champollion, has preserved to us at least in part, the doctrines of Egypt, reveals this mystery to us.

Thought, says Hermes, is God, male and female, for it is light and life. It is evident that life, in opposition to light, designates the ardor of the fire and the male principle, as light symbolizes the female principle.

I have elsewhere shown the red was the symbol of the heat of the fire, and yellow that of light. In like manner in the Hebrew language the name of the color red is formed of that of fire, and the name of yellow, or gold color, TSEB, designates and emanation or radiation of light, as its proper signification indicates to *shine*, to be *resplendent*.

The necessary consequence of the preceding is that the male principle, symbolized by ardent fire must have been represented by red, and the female principle, being identified with the idea of light, must have been painted yellow. Pimandre also explains the singular fact that on the Egyptian monuments men have their flesh painted red and the women yellow.

Champollion Figeac thinks that the difference comes from the women having been of a lighter complexion than the men. Under this hypothesis we should concede various shades of complexion, but it would be impossible to explain why the men are painted cherry-red and the women lemon-yellow, as represented by Champollion the younger in his Egyptian Grammar, and in his Egyptian Pantheon, and as the monuments lead us to believe.

The vignette at the head of this chapter represents Athor, the Egyptian Venus, in the solar disc. Athor, wife of Phtha, or of fire, is the divinity of beauty and light. Her name signifies *dwelling of Horus*; her color is *yellow*.

On the Anaglyphs, the solar disc is painted red or yellow, and sometimes red surrounded by a yellow stripe. On a monument published by Champollion, the rising sun is represented by a yellow disc, and the setting sun by a red one bordered with yellow.

FREDERIC PORTAL.

WHAT IS A COMET?

From young and old you hear the question, Have you seen the Comet? Many imagine it to be the fore-runner of some terrible event while rightly considered, it is in *itself a great event*, for it is manifesting what may at some future time become a world. If we turn to the Secret Doctrine for the solution of the question—What is a Comet?—and at the same time mentally inquire, Who and what are you appearing so suddenly in our midst, of such an immensely visible size; trailing your fiery garments of such immeasurable length across our visible horizon; causing consternation among the ignorant, as well as fear among the more enlightened?—we may perhaps gain some knowledge upon the subject.

“THE CENTRAL SUN causes FOHAT to collect primordial dust in the form of BALLS—impels them to move in converging lines, and finally to approach each other and aggregate” “Being scattered in space without order or system, the world germs come into frequent collision, until after their final aggregation, after which they become Wanderers (COMETS); then the battles and struggles begin. The older bodies attract the younger, while others repel them; many perish devoured by their stronger companions; those who escape become Worlds, “S. D. Vol. 1, p. 222.”

Reasoning by analogy we are able to see the relation between the macrocosm, and the microcosm; both being guided and directed by that great Divine Power—FOHAT—who is the adjuster not only of worlds, but of all form, bringing each and all into perfect harmony and alignment with the whole. All manifestation is chaotic at its start, drawing to itself through the law of Attraction, that aggregation of principles which go to make up its form and character, which form through the aggregation of its units, is tossed hither and yon by the power of Repulsion which is inherent in all things great and small, and so after the battles of life have culminated and a final decision is reached, the power of adjustment brings order out of Chaos, the forces of discord and rebellion are cast out through the law of Repulsion and life as Man, finds new impulse to action, thus causing a re-adjustment of his whole

being; in other words, the building of a world, and the building of a Man, are founded on exactly the same principles. Quoting further from the Secret Doctrine: . . . "The birth of the Celestial bodies in Space, is compared to a multitude of "Pilgrims" at the Festival of Fires. Seven ascetics appear on the threshold of the Temple, with seven lighted sticks of incense. At the light of these the first row of Pilgrims light their incense sticks, after which every ascetic begins whirling his stick around his head in Space, and furnishes the rest with fire. Thus with the heavenly bodies. A Laya Center is lighted, and awakened into life by the fires of another "Pilgrim," after which the new Centre rushes into space and becomes a COMET. It is only after losing its velocity and hence its fiery tail, that the Fiery Dragon settles down into quiet and steady life as a regular and respectable citizen of the Siderial Family.—Therefore it is said: "Born in the unfathomable depths of Space out of the homogeneous element called the World-Soul, every nucleus of cosmic matter suddenly launched into being, begins life under the most hostile circumstances. Through a series of countless ages it has to conquer for itself a place in the Infinitudes. It circles round and round between denser and already fixed bodies, moving by jerks, and moving towards some given point or Center that attracts it, and like a ship drawn into a channel dotted with reefs and sunken rocks, trying to avoid other bodies that draw and repel it in turn, many perish; their mass disintegrating through stronger masses (and when born within a system) chiefly within the insatiable stomachs of various Suns. Those which move slower and are propelled into an elliptic course are doomed to annihilation sooner or later. Others moving in parabolic curves generally escape destruction, owing to their velocity."

Again . . . "What does Science know of Comets, their genesis, growth, and ultimate behavior?—nothing, absolutely nothing; and what is there so impossible in that a Laya Center—a lump of Cosmic protoplasm, homogeneous and latent—when suddenly animated or fired up, should rush from its bed in Space, and whirl through abysmal depths, in order to strengthen its homogeneous organism, by an accumulation and addition of differentiated elements? and why should not such a Comet settle in life, live, and become an inhabited globe?" S. D. Vol. 1, p. 225.

In view of the above statements it is easy to draw a correspondence between the building of worlds, and the building of humanity. The same Divine spark that sends the Comet spinning round its orbit, is also the nucleus from which man starts on *his* pilgrimage;

each gathering substance, force and experience, through the terrible struggle, until at last, gaining the victory over material limitations and Matter, through the slowing down of the momentum given at the *start*, the one settles down to become a habitable world, while the other becomes an *inhabitant* of such a world, both establishing in themselves through the power of Attraction and Cohesion, a form suited to each.

Of course I have only been able in so short a space to include more than a small corner of this great and wonderful subject. If it leads any to search for the truth contained in the Secret Doctrine, I shall be glad for it is full.

E. K. M.

SOCIAL SCIENCE IN COLORADO.

While the State of Colorado might seem at first sight to be the most feudalistic in its institutions of any of the United States, the most defiant in its medieval baronialism, it may yet happen that Colorado may be the very first State of the Union to shake off the net and trident of the plutocratic oligarchy.

There is corruption of some kind or other in every State, and in nearly every city, but in Colorado they take it with a swagger and a smile. No one apologizes for anything, unless it be the man who first tried to get in on a raid and failed or he who had a chance and didn't take it. As an instance of the unexampled acquiescence of the citizens in the system of freebootery which reigns all over the State, one needs only to point to an erection of marble slabs and posts on the finest site in the city of Denver, which erection is called the "Cheeseman Monument." One would suppose that it is there to blazon out to the world, to the world of high school and college boys included, that the patron hero of Colorado is the highwayman. "Cheeseman" of monument fame was head of one of the powerful corps of bandits who loot the cities through watermains in the daytime and the gasmains at night.

Jury-men are quoted on the courthouse files at fifty cents and up—according to age, and the importance of the case, and from jury-men to Supreme Court Judges, from ward heelers to the Governor, no one, absolutely no one, appears to have any respect for anyone—everyone, according to everybody is garroter and a hold-up-man.

And yet the people of Colorado themselves are as excellent as any citizen of any State on earth. Why then all this debauchery, municipal burglary and State footpadery?

Are the citizens irreligious? Not very hard. Every Coloradan

who does not belong to one of the old or new religions is busy inventing a religious cult of his own.

Are the citizens cruel? They are the kindest-hearted people one could anywhere expect to meet. Are they the progeny of criminals? They are descended from the finest breed of American farmers, ranchmen, miners, lumbermen, and railroaders. They are of the same blood, the Anglo-Teutonic blood, as the citizens of Melbourne and Auckland, where graft and corruption have never been known, but where the great gold-bearing franchises are public and not private property.

Judge Lindsay put his pen point onto the real microbe—the System. The mental inertia of those born under it is too great for their individuality to throw it off; it must be altered. But in the meantime Denver thinks that Ben should not have blackened her because she is just becoming prosperous, just as San Francisco thought that Heney should not have blackened her because she was in adversity. And so in Cincinnati, Philadelphia, New York and every other place the reformer who points out the real cause, the system, is “blackening our fair city,” “ruining our name,” and “hurting business.”

In the face of all this why should it be possible that Colorado may be the first State in America to reach a better order of public life?

First, because Colorado has woman's suffrage.

When the Public Ownership party gets seriously into the field, the women will vote it into power and keep it there.

Second, because the labor movement in Colorado is pledged to Public Ownership.

In most States the wage-earner fritters his efforts away on abortive attempts to raise wages. In Colorado he sees the folly of the strike and demands that the great productive industries and monopolies be made the property of the people.

These are the two reasons why it looks to the outside observer as though Colorado was going to be heard from in a few years from now.

Meantime the respectable element often does not bother itself to go to the polls. “What's the use?” They say that Mayor Speer has never been elected Mayor of Denver; the machine simply said that he was mayor and that's all there was about it. What have votes got to do with elections, anyhow? In Colorado the ballot boxes belong to private individuals who put as many votes into them as the boxes will hold, all marked the way the owner feels

they should be marked. This is truly representative government, for by this process the ballot always represents the hopes and expectations of the voter.

Neither do they stand for any nonsense in Colorado. They like to have things done in an efficient and well-oiled manner; as a lady has her pink-tea organized. So, when a well known minister endeavored at the last election to scrutinize the voting in a downtown district he was promptly challenged by an ex-burglar as to his right to be in Denver. Not receiving satisfactory explanations from the pastor the burglar called the assistance of a brother, a prize-fighter, who had been let out of the city gaol to help in the elections, and the two electors beat up the reverend gentleman, and handed him over to a waiting policeman, who slung him into prison on eight separate charges. When the election was over the pastor was released in his own recognizance with a warning to behave better in future.

The "best people" in Denver relate this story with great amusement. It is one of the things which shows that when Colorado sets out to do something she is going to do it properly. And this spirit, once turned toward the goal of Public Ownership and Direct Legislation will carry Colorado away out of the brush and tangle of the Pan-Coloradon corruption which has held her back in the past.

A well known Colorado man said the other day that he knew that a strong municipal ownership ticket was going to be nominated in the State in 1912, headed probably by Ben Lindsay. If this happens, the ticket, though beaten once or twice, will stay in the field until every public utility in Colorado is in public hands.

The Colorado Fuel and Iron Company, an institution which owns the coal and iron interests, the smelters, the State Legislature, and other commercial undertakings, has systematized "business" throughout the State until business ranks now as one of the fine arts. And Business, in the hands of the modern American baron is fortunately the greatest of all arts. In Colorado this art is being perfected so that "very soon" the Art Barons will really be in a position to take the industries of the State in their hands and say with decency and eclat to Colorado: "Colorado; here's your State! We've fixed her all up nice for you, now take it and own it and run it for yourself."

Colorado will live to be thankful for the trusts. They are right in the path of economic evolution. They are showing us how to do our work ourselves, they are organizing co-operation, they are bringing in the commonwealth of tomorrow. S. N. H.

OCCULTISM FOR BEGINNERS.

III.

The cell, we have defined as a microscopic mass of matter called PROTOPLASM enclosing another smaller mass of matter called the NUCLEUS. We have also shown that in highly evolved cells another nucleus called a nucleolus is visible within the larger nucleus.

The cell is a minute Cosmos in itself and must obey the laws of universal correspondence and thus have represented in it the seven planes of being. Let us now trace this correspondence and Seven-fold division of the Cell.

Starting from without we have:

1. The Cell Wall, corresponding to the Physical Body.
2. The inner lining of the cell, corresponding to the lower Astral Body.
3. The Protoplasm, corresponding to the Vital Principle—Prana.
4. Graunles in this Protoplasm corresponding to Kama Manas, the Lower Mind.
5. Spaces in this Protoplasm corresponding to Kama Rupa, Lower Desires.
6. Nucleus, corresponding to the Higher Manas, or Mind.
7. The Nucleolus, corresponding to the Buddhic principle. A radiant Centre in the nucleolus called the Centresome by some biologists, is the point of contact for Atma which, however, is no principle as all are included in It.

Applying these same correspondences to a visible cell that we are all familiar with may make it plainer. The egg is a single cell. We find in it correspondingly:

1. The outer shell.
2. An inner layer on this shell.
3. The white of the egg.
4. Granules in this white.
5. Spaces in it, if examined closely.
6. The yolk.
7. Within the yolk, by aid of the microscope, the Germinal Vesicle. Within this Germinal Vesicle, the Germinal Spot.

Most of these principles mentioned are self-evident. A few may need explanation. The inner lining of the cell corresponds to the lower vital astral body. It is a *condensation* of the vital principle, the protoplasm, and chemically shows the same matter, but it takes a

form which gives the model form to the outer membrane. In the case of the egg, calcareous matter is deposited on the outside of this inner membrane. The inner lining or membrane however, comes *first*.

The Granules corresponding to the lower mentality are centres of tremendous activity. This activity may be *progressive* or *retrogressive*. Retrogressive changes in these granules will cause the cell to become abnormal, unhealthy and diseased. Progressive changes keep the cell functioning naturally promoting its own growth as well as the growth and development of the organism of which it is a part. For instance, in vegetable cells, these granules contain *chlorophyll*, which is the green coloring matter of all plants, and it is this chlorophyll which in the presence of sunlight decomposes the carbonic acid gas which the plant breathes in through its leaves (lungs) and *fixes* the carbon of this gas as a part of the woody structure of the plant—and so builds it up. The correspondence to the action of the lower mind is here exact. The lower mind reaches out and appropriates what it needs, and rejects what it does not need. *It always seeks to build itself up*. The same with the granules of the animal cell. The lower mind, granule, of say liver cell will take from the blood stream what it needs and reject all else, functioning normally it builds itself and its organ. The clear spaces called *VACUOLES* in the protoplasm of the cell correspond to the *Kama Rupa*, the Lower Desire principle. The spaces may be empty or contain a watery fluid. The etheric or magnetic desire life of the cell acts through these spaces, driving the cell to act through the desire energy transmitted. These spaces in the cell correspond to the ventricles of the brain and the central canal of the spinal cord through which the etheric, astral man, receives and transmits impulses. These spaces or ventricles have to do with the mystery of the inner breath.

Some may deny these great functions to the granule, and spaces, the lower mind and desire vehicle of the cell, but it is true and biologists will demonstrate it in the near future. What the writer here gives is based on the exact laws of correspondence which inner knowledge confirms.

The Universe, with all its worlds and creatures, is an organism, and emanated, differentiated from *ONE PRIMORDIAL CELL*, just as the chicken emanates—differentiates from the one primordial cell, the egg. In the case of the chick we have this one cell, differentiating into many cells forming various organs and tissues, until we have a multicellular animal born from one cell. It is the same with the

birth of a human being—all of our various cells making up our many organs having been produced by the division of one cell—the ovum or egg of mortal woman. As with the human, so with the Divine, as with the cell so with the cosmos. All proceeds from the One and to the One all must return. Our fundamental spiritual basis is in the Central Sun, the Christos—who is the Radiant Point contacting the Nucleolus (the spiritual self) and giving life, energy and creative purpose to all the differentiated parts. Cut off this Radiant Centre and the egg, the cell, the man, the cosmos would shrivel up and disappear. In the Radiant Point all beings have their life in common. In that point or plane we are all of one blood, (life) as St. Paul says and there we find the occult basis of the law of Universal Brotherhood—ALL IN ONE AND ONE IN ALL.

W. H. D.

TEMPLE HOME ASSOCIATION NOTES.

The fiscal year of the Association closed on January first last. The result of the year's work is gratifying, to say the least. The figures show that last year the Association made a small profit after allowing for every expense including taxes, interest, etc. This is the first year that the books show a balance on the right side and this indicates that the Association has found the line of least resistance after its various experiments.

These experiments were absolutely necessary, however, for no one here or elsewhere would have been satisfied that we had the right method until the various lines and methods had been tried out. As has been said in these pages in the past, the Association under the plan now in operation cannot fail or become involved financially.

In addition, the Association is also able to report, that it is entirely out of debt of all kinds whatsoever, save for the mortgage indebtedness and some accounts and notes to members, furnished without interest. This indebtedness was liquidated from natural incomes received and not by borrowing money from members or others.

A full and complete report of all this will be furnished at the annual meeting in August next.

The work before the Association is now to wipe out all mortgage indebtedness, and when this is done extend the lines of the work in accordance with the plans.

All of the above shows the wisdom and resourcefulness of the forces at work with and back of the plan, and that it must succeed is simply a foregone conclusion. Cyclic conditions demands success as the Highest Wisdom back of the work has intimated.

TEMPLE ACTIVITIES AND NOTICES.

Members are reminded that April is the time for semi-annual payment of Temple Dues.

* * * *

Mr. and Mrs. Hillyard are still at Denver and radiating the Temple light strongly. The *Denver Times* recently published the picture of Mrs. Hillyard with a well-written, clear and comprehensive article on the Temple work at Halcyon in all its phases, aims and purposes. Headquarters expects to have these active comrades back in a month or two and then some other things will be doing, on new lines.

* * * *

Temple members or Squares are requested to send in any items of interest regarding the Temple work in their vicinity.

* * * *

The usual meetings have been held at Headquarters Sundays and week days. Easter Sunday was Children's Day and the afternoon meeting was given up to the reception of children in the Temple with appropriate services of song and music.

* * * *

Halcyon postoffice is now an international money order office, and ARTISAN subscribers and Temple members in foreign countries, when remitting to headquarters will please make their money orders payable at Halcyon, Cal. If issuing postmasters should hesitate to draw upon Halcyon, their attention should be called to the fact that the international service was established at this office on April 1st, 1910, and that their orders drawn upon this office will be duly paid.

It speaks well for the young postoffice that it should be able to thus expand its service while it is less than two years old.

* * * *

For Temple Dues and Helping Hand contributions, make money orders payable to Jane W. Kent, Treasurer.

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to the Temple Home Association.

* * * *

It is requested that in all cases of changes of address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured.

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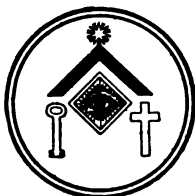
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No. 12

Behold, I give



unto thee a key.

THOU HAST DONE WELL

Close the door, my child, shut out the sin, the shame and sorrow. Close the door, for all who enter here touch holy ground.

All sad todays and yesterdays are lost in the tomorrows of the souls that enter here, and all the brightness of the days between is here before thee, waiting here for thee. All of good that thou hast ever lost, all recompense for pain, is here; so close the door my child, and come into thine own.

Close the door. I would not bid thee come to me and close the way to thy return, did I not know thy duty done—the prize of all fulfilment won by thee.

That which now remains, between thee and the goal thou long hast sought, is just the open door, thy pity and thy fear forbids thee now to close.

Why lingerest thou? The wail of human woe now falling on thine ear comes not from child of thine, or friend. 'Tis but the wail, the torturing screams of host of souls imprisoned by their higher selves for sins 'gainst thee and me and all the human race.

Thou wilt not? Thou desirest still to stay amidst the lost when joy and peace are thine just for the taking? Thou sayest Heaven would not be Heaven for thee if memory of the cries of the condemned remained with thee.

So be it! Thou hast chosen well; for all the aisles of Heaven, through all eternity, would echo and re-echo all its cries, if but a single soul were left in Hell, on that great day when are recalled by God, the sons He once sent forth to do His bidding. And it is best for thee that thou hast chosen to remain in chains of flesh if so be thou mayst hasten that great day by helping up some weaker soul than thine; some soul that fell and could not rise alone, and by its fall had blocked the way for all who followed in its train. Aye, thou hast done well, my child!



TRUE RICHES.

"Sell all thou hast and distribute unto the poor, and thou shalt have treasures in heaven; and come, follow me."

The dross of earthly nature men will choose
Though heavenly treasure wait at reach of hand.
The little held, the larger grasp they lose,
And in the eye of Wisdom empty stand.

"Transmute thy wealth to what, outvaluing dross,
By heaven's divinest alchemy is gold
Which given, thou in nothing knowest loss
Since all the heights repay thee. Be enrolled
With those high, humble ones, those followers mine
Dispensing substance and receiving power.
Then are the poor enriched and, law divine,
Thyself acquiescent in that mutual hour.
Shunning my path, or in it turning back,
With all thy having thou dost one thing lack."

EDWARD C. FARNSWORTH.

COLOR AND DISEASE.

TEMPLE TEACHINGS. OPEN SERIES, No. XCIV.

I am asked to give some information regarding the fundamental cause of the disease termed Tuberculosis or Consumption, and in reply will say the cause as well as the cure lies far beyond the domain of physical science. All diseases, whether or not now recognized as belonging to the class termed Germ diseases, have the same primal cause; namely, unduly gratified desire.

If you are so intimately acquainted with a victim of tuberculosis as to enable you to perceive such concealed characteristics as only the intimate friend is allowed to see, you will invariably find some trace of the particular tenacious, grasping and consuming appetite or desire that has been primarily the cause of the disease.

Often it is so well hidden that not even the victim of its power realizes its dominion until some hint of its existence incites him to bravely drag it out to the light of his consciousness, by a rigid self-examination; but strangely enough, the sufferers from the line of diseases induced by the "devourers" (one degree of the fiery lives), are generally the last to perceive the causes back of the

generation of those elemental lives, and are, therefore, all the more difficult to treat successfully.

It is the repetition of unduly strong acts of self-indulgence along some one line of desire through many lives which develops the soil—the color—in which the fiery lives may find a suitable environment and rapidly germinate, and which in turn are finally destroyed by a higher degree of the same order of life, when their duty as cosmic scavengers is accomplished. A slothful, self-indulgent, negatively active individual will, octopus-like, stretches out mental tentacles and draw to himself whatever he may desire, regardless of the effect of his selfishness on himself or others. He may influence others to labor to supply his desires instead of supplying his own necessities by normal, natural methods, i. e., by positive industry, and by such mental and physical practices he will tinge the normally bright color of some astral center of a physical organ with a dark reflection which will tend to decrease vibration and so materialize the substance of that center that its weight and density will decrease its power of resistance to inimical forces.

Those who are familiar with the Eastern teaching of the seven-fold division of all matter, force and consciousness, will understand me when I say the seat of any disease is in the astral center of the organ affected; but in order to better comprehend this statement the average student may receive some assistance from a review of the main points of the philosophy of the manifestation of all matter.

From the standpoint of the seven principles there is neither a white or black ray, yet there is a composite ray which contains potentially, and periodically reflects, all degrees of the life principle.

From this "white" ray (undifferentiated matter) is shot out—photographed—as it were, the energy that becomes differentiated, as color on an Etheric plane; which plane also acts as a screen or sensitized plate, in that it receives and fixes the energy, as color within itself.

As individual groupings of the different aspects of color, these groups are reflected in the auric sphere of man and thence to the astral body, where they become the substratum of the organs and different divisions of the physical man, and are at all times visible, to the inquiring seer, on the astral plane. While these groups all have some one predominating color, they contain potentially all other colors, and these colors being subject to the energy of Mind and Will when manifested are subject to change in degrees of shade and intensity; according to the nature and intensity of the thought forces operating upon or within the groupings. Perhaps

some idea of the process by which such a change is made may be obtained by considering the following illustration.

There are times when the mind of man seems a perfect blank; the man is conscious of the reality of the great potential reservoir he calls his mind, yet, for the time being, there is no movement therein; suddenly a thought, an idea, a color or vibration, from the negative pole of some center of the brain sends a flash of energy into that previously quiescent reservoir of the mind. As like seeks like on the astral as well as on the physical plane, the energy awakened by that idea will seek out and unite with the astral center of the physical organ to which it is drawn by the law of affinity. Thought follows thought on the same idea, day after day, if the basis of the idea contains sufficient interest, until finally the whole mass is changed, materialized and possibly tainted.

If the idea seem a practical one the man seizes it and fixes it, as it were, by bringing it into concrete form by physical energy, and the idea is thus embodied as a material thing. The process by which disease is manifested is similar, if not exactly the same.

In the case of a consumptive, if a victim of selfish desires in some incarnation, he first lays a train of thought, the basic subject of which is intimately connected with one astral center of a physical organ. If the line of thought, or the desire for self-indulgence be more intimately concerned with a breath center, the soil or habitat suitable for the awaiting fiery lives of tuberculosis will be created in the throat and lungs. These "fiery lives" are always with us, but they can do no harm until a suitable habitat, a right soil is created for them, in which case they are drawn as surely to that soil-center or organ—as water is drawn to its own level.


Embodied in the bacillus they will at once attack and devour the tissue forming the organ. As the requisite soil can only be created by self-indulgence, the right conditions for recovery can only be created by sacrifice; in other words, the center—the soil—the color must be purified so that it will no longer furnish sustenance for the tubercular bacilli—no longer furnish a feeding ground for "the devourers."

This is done first by a positive idea of health, secondarily by the renunciation of personal will and the sacrifice of those habits or appetites of self-indulgence which were the original cause of the disease; and thirdly, by placing the physical body in conditions where nature's remedial agents will have the least to contend with.

The modern idea of treating disease is the only truly scientific idea of cure advanced in this age. All others but drive the disease

from one plane or organ to another. A positive desire for recovery, the renunciation of former methods of life, the sacrifice of deleterious and harmful appetites, the introduction by natural means of a higher degree of the fiery lives—"the builders," by means of pure ozone and oxygen, who in their turn destroy the "devourers;" all these conduce to the recovery of the victim of his own imprudent self-indulgence.

"He who would find his life must lose it;" he who would find health must first destroy disease; and his first effort must be a purification of the color centers of his astral body, where the first causes of that disease are located, but he should not stop there, for unless the disease is destroyed, root and branch, it will only be transferred.

H.—

THE COMMON-PLACE THINGS.

The greatest things in life are the commonplace. Their very profuseness, their wide distribution, their unfailing constancy have in a way cheapened them in our eyes as we may unconsciously grow to think too little of a friend we see too often. Familiarity throws an obscuring veil of illusion over them that hides from us their wonder and their revelation. The more we know them the less we know of them. We call the usual, the frequent, the habitual "commonplace" and we say the word with a slur as though in our weariness we had consigned them forever to the outer darkness of the uninteresting, the empty and the exhausted.

The fault is not in the things themselves but in us. We do not bring to them the seeing eye, the listening ear, the free mind, the full heart. We do not see them illumined by the light of the higher vision. It is not what we have in life that counts, but the fine self we put into it, the finer meanings our interpretation brings from it. We often miss the great things of life because we are looking for them in some new, splendid guise; we do not see the wondrous possibilities in the trifles of our every day living. We expect happiness in the future, we do not make it today. We expect it to dawn on us in an hour when some vague dream shall come true, when the eagles of victory shall perch on the banner of our ambitions, when some great hope of the heart shall be crowned with the laurel of attainment. We stretch out empty, imploring arms to the stars, when we might fill them with flowers of joy growing hidden in the commonplaces. about us.

Were the sun to rise in its royal splendor but once a year—that day would be a world holiday. The roofs of the houses would be covered with people, the hills would be crowded with countless thousands; venturesome ones would climb the very mountain peaks. All would seek higher levels to witness the miracle of the birth of a new morn. But the daily rising of the sun has made it commonplace, and it passes unheeded. It ever requires higher levels to view the commonplace aright.

A drop of water is commonplace, but the strong eye of the microscope sees it as a teeming ocean whose wonders no naturalist could begin to exhaust in a lifetime. A snowflake, closely examined, is revealed as a marvel of exquisite geometry, based on six lines meeting in a common centre and united at an angle of sixty degrees, beautifully elaborated into traceries and arabesques of more than a thousand separate designs of crystals.

The wayside dandelion is passed by with half tolerant contempt because it is commonplace. Naturalists claim it is king of the vegetable kingdom. It is one of the most perfect forms of the largest, oldest, most widely diffused, and most highly finished order of plants. It is of a far higher order of plant life than a rose or a lily, or even a cedar, a palm or an oak. The common field daisy modestly hides its wonderful structure by its very commonness. Idle passersby would never realize that it has three separate methods of reproduction and is put together in nearly thirteen hundred pieces, and that each of its hundred little anthers, or bags, contains about five hundred yellow pollen grains.

Life is made up of common things. It is on the field of the commonplace, in the dull round of daily duties and daily cares that the battle of life must be fought and the victory of character be made manifest. High-tide moments in individual lives are rare, opportunities for spectacular display of heroism are few, power to inspire or influence millions is a gift never bestowed on the many, but to all is given the commonplace to live to its truest and highest and best. Let us realize the magic of a smile of appreciation, a look of love, a word of cheer, a handclasp of confidence, a tone of tenderness, an expression of new courage that brings the sunshine of new purpose into someone's life, that makes someone's heart sing joyously over tasks that seemed hopeless, that sends the blood of new inspiration tingling through someone's soul.

These are commonplace; these are trifles, it is true, but trifles make up the sum of living. It is the little things that make the body weak, the mind worn, and the heart weary. It is the hard

fight against the commonplace, unilluminated by the higher vision, that brings that sense of dead monotony, of dreary drudgery, that saps the waters of the very spring of life. Let us put love into the commonplace and it becomes a sacred joy, let us fill it with imagination, when love has taken wings, as children do in their play, and the commonplace will be transformed.

The great things of life that we possess in common with all humanity seem to us nothing. We measure the value of our possessions by their unusualness, by what we have that others have not. We quietly eliminate the blessings common to all from our list of causes for thankfulness. We want exclusiveness. It is this feeling that makes discontent a perpetual motion factor no matter how the average of any community or nation is raised and intensified.

Often we regard certain people as commonplace and we may draw the robes of our self-awarded superiority about us as though we were made of some finer clay. But if we be wise enough to become interested in them we see that love, courage, loyalty, hope, trust, sacrifice, live in them, perhaps just as dominant as in us. In the light of the higher vision we begin to glory in the commonplace; we are glad to be united to our fellow man by the tie of a common nature; snobbery of the soul becomes contemptible in our sight, and we feel that the heart of the infinite pulses through all humanity.

The philosophy of the commonplace reveals nature's great leveling process, her attempt at equalizing, her constant tendency to balancing, to bring justice throughout the world. The possession of the rich soon become to them as usual, as habitual, as unsatisfying as the smaller holdings of the poor. The commonplace is never absolute in life; it is only relative. A life long dweller in the Alps may find the glories of the mountains tame and uninteresting and be hungry for a sight of the great sea, while a traveler, viewing the great succession of peaks for the first time sees in them no faintest suggestion of the commonplace. Down deep in the human heart nature has planted a love for the commonplace, for the accustomed, for the familiar, and the tired traveler returns after a time to his own country and his own home, glad to take up the dropped threads of the old life, to see around him the faces of those who know him and who care for him, and to get back to the simple duties and associations that have become a part of his real living.

Let us cultivate that fine insight into the soul of those things that familiarity has made commonplace that will make them stand

out clear and luminant as though we saw them for the first time. Let us realize the golden stream of possibility for good to ourselves and to others in the things of our every day life that we speak of as commonplace. There is nothing commonplace in life as a reality. Faraday, the scientist, took a common candle as his theme for a series of lectures and showed that in its burning was revealed every law of nature. Spurgeon, the preacher, reached the souls of thousands by a series of sermons on the same commonplace light.

Let us see sweetness, richness, beauty, dignity, wondrous revelation of possibilities in the thousand phases of the commonplaces of our living and begin to realize them. Let us see even the trials, sorrows, sufferings, and struggle that come to us all as revealers of new moral strength, courage, and uplift, and we will begin to see real glories of living that we have blindly overlooked.—From *The Circle*.

TO THE GREAT DUNES.

A SONNET.

How oft upon thy bosom I have lain,
And felt the thrill of life within my soul
Vibrating to the white surf's thunderous roll!
Surrounded by thy billowy sands, I gain
A oneness with the greater sea, whose mane
Forever tosses in the breeze. The whole
Of thy mysterious realm piles knoll on knoll,
In moving sister billows of the main.
Thou teachest us those lessons that are thine—
One of the voices of Almighty God,
Himself the Father, Teacher of us all,
And we, in our peculiar ways, divine
The truths spread here before us all abroad,
Our hearts responding to thy silent call.

—By BYRON H. KENT,

Written as a class exercise at Palo Alto High School.

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EDITORIAL MIRROR.

Who has not experienced thoughts, half-formed ideas for which he could find no words? In fact, is it ever possible to express in words the flashes of intuition, of spiritual craving, of recognition of some phase of interior life or feeling for which words are utterly inadequate; feelings so deep as to touch the very springs of life, and leave one faint and sick with longing, or with such a superabundance of satisfaction as seems to stop the heart beat and numb the brain for the moment; a passing glimpse of some great truth, some law of life which for the moment unites the personal consciousness with the God consciousness, and makes words superfluous, even were the experience possible of utterance?

✽

To the one who frequently touches these deeper avenues of life, there can never come a doubt of the reality of the God-head, and the possibility of unending conscious life.

The intervals between such experiences are like unto the average life of man upon this earth, with all its dull drear shades of ceaseless toil, suffering and final death, while the experiences themselves are like unto the Devachannic interludes between lives, the great realities that like a chain unite the spiritual beings who make life what it is—one complete thing, one eternal verity in the midst of countless vague and shadowy illusions. Try to put those feelings into words, and you only convey an idea of mental limitations.

Only those who experience the same deep things can understand, and to such there is no need of explanation or description.

✽

No sadder sight meets the eye of the Master-Father who has labored long years under stress and strain—as no one but such a Father knows, that He might draw together those belonging to His own hierarchical line and hold them for a sacred purpose—than to see first one and then another overtaken by some selfish wish, deceived by psychic visions of the lower astral realms aflame with

hatred and revenge, throwing honor into the dust, and drawing down a veil of fair illusion over their hearts, strive to cover up the gaping wounds so plain to other eyes.

Sad indeed the sight, for well that Father knows that every broken vow, every stroke struck by hand or brain to harm or cripple those who still are on the firing line of battle, those who are making of themselves targets for the shot and shell of the common enemy, puts off the day of full release and blocks the way for all who tread the Path which leads to Light—the Path which all together, those who left their Father's house to do His will, have marked to point the way back to their home when their labor was done.



Those who deceive themselves by, or permit themselves to be deceived into believing, that any act of a brother will justify their individual treachery or betrayal of a trust by which the arch-fiend of Separation gains a foothold in their hearts, bring heavy Karma on their heads.



Not now, alone, of ages past and present have human souls thrown down the gauntlet to their brother souls, overtaken by consuming thirst for power and place, and bade those brothers yield, without a protest, the treasures gained by ceaseless labor and long sacrifice.

Not now alone doth all the concentrated force of hate lay hold upon a soul and bid it, Judas-like, betray its trust, condemn its brother souls and raise a cross of crucifixion, believing it is serving God.

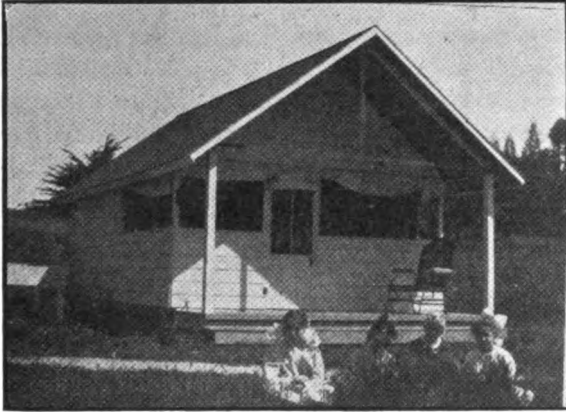
Not now alone doth some rebellious soul seek long and earnestly amidst the sayings of his Lord, to find the words by which he may condemn another to the flames of Hell, when clear and bright as noonday sun those self-same words shine out in condemnation of himself upon the wall of consciousness for all who run to read.

Ah! no, not now alone have these and other deeds been done by human kind, to widen out the breach 'twixt man and man—to break the Mother-heart of all the world—to make the earth a Hell for those who dwell therein.

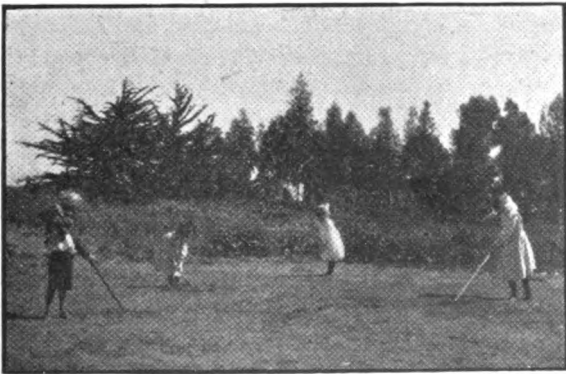
Blind! blind! thrice blind are they who fail to see that never has a human soul won Heaven and all that Heaven bestows, by any other power or means than by Compassion, Faith and sacrifice of self, even unto death.

B. S.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 73
IN SCHOOL DAYS

A SUNNY CLASS ROOM.

THE SCHOOL GARDEN—WHERE THE CANTELOUPES AND
WATERMELONS GROW.

Have you ever heard of the little girl who, walking in the garden one day, asked what she must do to be as sweet as a sweet red rose; and the rose said to her,

“To be as sweet as a sweet red rose
A little girl like you
Just grows and grows
And grows and grows,
And that's what she must do.”

That is just what the Builders are doing during their happy school days, and sometimes when you see the children all together with their bright and smiling faces, you think for a moment that you have suddenly walked into a flower garden and that each loving face is a beautiful flower waiting to be gathered for a bright bouquet.

In the mornings when these child flowers waken they make themselves fresh and clean, eat their simple breakfast, make clean their tents and rooms, lend a helping hand to those who need it most then skip away to their little lyceum to the first class of the day—a music class where they learn to build the scales and harmonies that they sing and play.

Ah! isn't it fun! And, after a little play, and at ten o'clock the triangle rings for real school. Don't they march in for hard work?

No they don't, either, because they love it so, that they just grow and grow right into arithmetic, reading and spelling the same way the sweet red rose unfolds its petals one by one.

That is the way they do their work. If something very hard comes along, and it seems as if they could never understand then the teacher comes around and points out the trouble and the children take it away themselves.

Just like the little rose again. The sun and the rains say to it, I will help you open your outer coverings but you must unfold your petals yourself.

Then when the clock strikes twelve, what sport they have while they wait for dinner. How hungry they are when the dinner bell rings, and how the bread and butter helps to make them grow and grow so they can study again after dinner, work at the baskets and learn to sew; take a lesson in drawing, learn to iron and cook, go on a walk for flowers and bugs and wade in the brook, get ready for supper and a bed time story, then to go fast asleep to dream of the fairies all through the night and wake in the morning to find new delights.

This is the way the days go at Halcyon, this is the way we go to school and all we ever learn to know is because we simply grow and grow.

SOCIAL SCIENCE.

EDUCATION.

Education is as much a Social Science as is coinage or the suffrage. It is true that in college they call the first "Pedagogy," the

second "Economics," and the last "Politics;" yet education is more a "social" science than either of the others. It is the most important of the sciences we have after those of agriculture, textile industry, building and mining. To give ourselves food, clothing, housing, and fuel is the most important science, and then comes education; and it must be remembered that education is a part of life, and is not to be confused with any scholarship, academicism, or pedagogy whatever. These have their necessary function in the educational structure, but they are by no means the structure itself.

As in worlds of production, of distribution, and of social life, we find ourselves in a vortex of change which to our grandparents would have been unthinkable, so in the world of education we are exactly at the balance of transition from old to new, from external to internal, from instruction to extruction and construction, from will to wish, from drudgery to play, from outside environmental dominant urge to inside intuitive creative desire.

Even in some one school—say in some of our State normal colleges, where we have all grades of pupildom from kindergarten to post-graduates, we can find going on at one and the same time this old and new, memory work in code, classification and nomenclature side by side with soil-tillage and design. But the new is gradually replacing the barnacled underpinning of the old with a sane and beautiful twentieth century rock-foundation, and upon this bottom the next generation will be able to build an educational system co-ordinate and contemporaneous with life.

From what source is this new in the educational system? From the kindergarten. Originally the Froebelism of education was confined to babies. But Froebel was yeast in the dough. He is in the first grade, in the second grade, in the third grade—tomorrow he will be in the high school. Even now in the manual-training schools it is the spirit of Froebel which shines through chisel and forge, and sure enough in our large cities it is our manual-training high schools which we find overcrowded all the time and hundreds clamoring in advance for admission to their courses. We await Froebel in the University. When Harvard teaches German and French by Froebel, instead of by ridiculous and impracticable grammar and rule Harvard will be evidencing the infection of the new virus, she will be on the high road to sanity and wisdom. Indeed, it marked no small step in educational evolution when one of the Temple members started only last year a "Language Kindergarten" in the Middle West. In this institution the children learn a foreign language by doing things with their hands; they learn French and how

to weave baskets at the same time. At Harvard they learn neither. In a few months the pupils in the language kindergarten begin to think in French. At Harvard, as is well known, the pupils don't think at all. When a kindergarten-taught American goes to Paris he will talk easily to Parisians, while the Harvard-taught American has difficulty in speaking English and keeps his French for use in Chicago.

Froebel says that work gives a man power over the material world, his outside environment; while play gives the man power over himself. What then in the face of this knowledge does Froebel do? He gives work which is play and play which is work till the child does not know whether it is working or playing and may call it either, but in any case is coming into his rightful heritage—the universe and himself.

When the present, nineteenth century, system of vicious and remorseless internecine competition gives way to twentieth century co-operation, human beings will have strength and leisure to reach a completed manhood and womanhood. It may and will take them until they reach complete maturity, say at fifty years of age, but when they have time, means, strength and desire what matters it how long? For this and this only is wisdom. It is not "acquiring an education." It is not acquiring anything. It is becoming the thing; growing it from the internal man into the external man; it is knowing; it is creating; it is intuition; it is the latent spirit of man expressing himself in terms of body, emotion, intellect, will, and power, and it is to the production of God-in-Man power or manhood that the Froebel spirit looks—nor shall it look in vain.

SIDNEY HILLYARD.

OCCULTISM FOR BEGINNERS.

IV.

In the last two lessons we have dealt particularly and strongly with the Physical Man and the Physical Universe. This for a good reason. We cannot understand spirit without understanding matter. We cannot understand matter without understanding spirit. One is the perfect reflection and correspondence of the other. Both matter and spirit are opposite poles of the same Universal Substance. Every electrical battery has two poles. We could not understand the nature of that battery by studying one of its poles and refusing to recognize the other. Some teachers

who lack synthetic consciousness tell their pupils to ignore matter and simply study spirit. Others say to ignore spirit and study matter. There must result a lack of soul balance in such teachings and its students, beating the mental air with the one wing of matter, or the one wing of spirit, simply move around perpetually in a limited circle and get—nowhere.

As *physical* beings we must know ourselves. As *spiritual* beings we must know ourselves. Some day we must stand in a physical body and be conscious of the seven planes from the lowest to the highest. Otherwise no Mastery is possible. Hence the importance of the physical. The Universal laws of Correspondence will demonstrate spirit to us—as we understand the laws of matter. The same laws of Correspondence demonstrate matter to the spiritual man as he understands the laws of his realm.

The visible Universe is the Body of the Heavenly Man. The terrestrial man is an epitome of this Heavenly Universal Man, as the drop of water from the ocean is an epitome of the ocean with all its elements. The visible Heavenly Man is the material pole of the invisible Spiritual Divine Man, called God in its totality. Correspondingly, the material body of man is the external physical counterpart of forces and qualities which are the real substances composing the Soul Man. For Faith, Hope, Charity, Sympathy, Compassion, Justice, etc., are in reality, spiritual grades of matter which are used in the building of soul, as hydrogen, oxygen, iron, potassium, sodium, lime, etc. are used in building the physical body.

When Universal, Primordial Substance manifests polarity, it differentiates into matter and spirit. When a drop of water manifests polarity, it differentiates into hydrogen and oxygen. A great force of affinity draws hydrogen and oxygen to chemically mingle and form water. Correspondingly Spirit and Matter generate tremendous activities in seeking reunion. This great universal DESIRE for Unity engenders ceaseless drawing and pushing forces on all planes, and is the real cause of all motion and phenomena of life and nature in the cosmos. As Hydrogen and oxygen disappear as such in the drop of water, so Spirit and Matter disappear as such when Unified one in the other. Infinite balance is gained in eternal Unity. All are reunited in the One.

The physical bodies of the race are in process of transmutation. The Divine Light has been materialized into the baser metals of the body and these must be raised and brought back to spiritual expression. We find a good illustration of this in the metal radium.

This wonderful element is now known to materialize in a number of different elements until it is now suspected by scientists that the metal lead is its final de-gradation or materialized expression on this plane. Here, we have an example of the lowering of the vibration of higher qualities and forces until a dense material status is reached.

In occult correspondence, lead is related to the lower personal mind. If lead is the lowest materialized expression of radium, then radium is the higher pole of lead, and must thus be the grade of substance of which the Higher Mentality is composed, or, we might say *must be the Higher Mind itself*—therefore, probably explaining where the light of the Higher Mind comes from. The analogy between Radium and the Higher Mind is exact. Both are inexhaustible sources of radiation and illumination, and must draw power directly from Universal Mind. This same law applies to all the other elements and metals of which the physical body is composed. All have their higher correspondences, and on that higher plane are Qualities, Forces and Colors—the Soul, Light, or Spirit of the materialized aspect.

and to which all must return. In understanding this great law, we learn the origin and destiny of men and things, the underlying Unity of all things in essence. And this Unity gives the scientific Basis of the Universal Brotherhood of all Creation. W. H. D.

TEMPLE HOME ASSOCIATION.

The Temple Home Association is showing gratifying progress on all lines. The spirit of harmony and solidarity at the Temple Centre never was so pronounced and evident. All workers now at the Centre seem imbued with determination to make the work go by each doing his or her duty faithfully and standing on the great principles of the work as laid down by the Master.

The poultry ranch is now under the control of W. E. Brayton, who has incubated several hundred chicks all doing nicely. Mr. Brayton is a thorough co-operator and desires to put the ranch on a firm co-operative basis, and with that in view has formed a Co-operative Poultry Farm, issuing shares in the same at \$1.00 per share. Dividends will be paid on these shares as profits permit. Any interested in this who might desire to take out some shares in this co-operative endeavor, may write directly to Mr. W. E.

Brayton, or to W. W. Kent. The Temple Home Association is not concerned in this business save as furnishing the equipment on a rental basis and as acting as a supervisory body on request of the co-operative company. The Temple Home Association, therefore, knowing the plans and those in charge does not hesitate to endorse the Co-operative Poultry Farm.

The Industrial School of Arts and Crafts is now in evidence having been formally organized and in working order. The first project it has under way, the Art Pottery, is manifesting in orderly sequence. Apparatus, work benches and tools are being assembled. Two kilns are now en route by freight from the east. These kilns have been presented by Mrs. Robineau, who is associated with Taxile Doat of University City, in the Ceramic Department of that institution.

Mr. A. W. Robertson, an expert potter of national renown, will be the specialist in charge of the Pottery Department of the School of Arts and Crafts. Mrs. Julia B. Painter, formerly of Los Angeles, will have charge of the painting, designing and modeling, having classes also in these lines. Mrs. Painter has had great practical experience in these lines and her art work is well and favorably known. Mr. John Calvin will act as business manager and assistant. Inquiries concerning the School of Arts and Crafts should be directed to Mr. Calvin, Halcyon, Cal.

TEMPLE ACTIVITIES AND NOTICES.

During the first part of April, F. A. La Due and W. H. Dower, spent some time with the Los Angeles Centre. Four public lectures were given, one by Mrs. La Due and three by Dr. Dower. Considerable interest was aroused in the Temple work and a new impulse given the Los Angeles Centre. Some lines were laid for a possible business connection with that city under a co-operative plan.

• • • •

Mrs. L. H. C. Hosingington is visiting the Palo Alto Centre bearing her message of good will from the Centre to the devoted ones of that place.

• • • •

Mrs. J. C. Kenyon, of New York, and daughter Cornelia are at

the Halcyon Centre and may make Halcyon their future home. Mr. Kenyon, who is an old Temple member, conducts a paper mill near New York city and may also remove his business to the Pacific Coast.

• • • •

Mr. Leon Awerdick, formerly of Rome, N. Y., is also at the Centre. Mr. Awerdick is also an old Temple member having joined at Syracuse, N. Y., during the early years of the Temple movement.

• • • •

An Impromptu Speakers' Club has been formed at the Temple Centre, meeting every two weeks. A good crop of silver-tongued orators should result from this.

• • • •

For Temple Dues and Helping Hand contributions, make money orders payable to Jane W. Kent, Treasurer.

• • • •

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to the Temple Home Association.

• • • •

It is requested that in all cases of changes of address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured.

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The Temple Artisan

JULY, 1908

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THE TEMPLE.



PRIMARILY, The Temple is a cosmic organic center, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun,—the Universal Heart,—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

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To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

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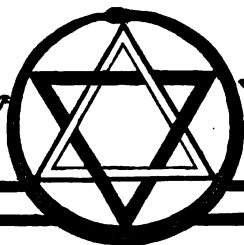
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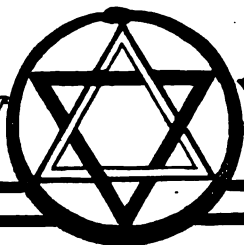
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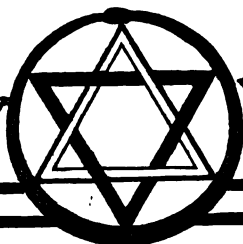
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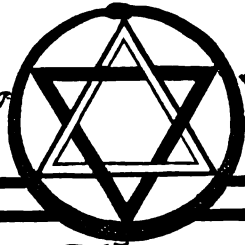
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